

THEOSOPHICAL
EDUCATIONAL TRUST

REPORT
1916

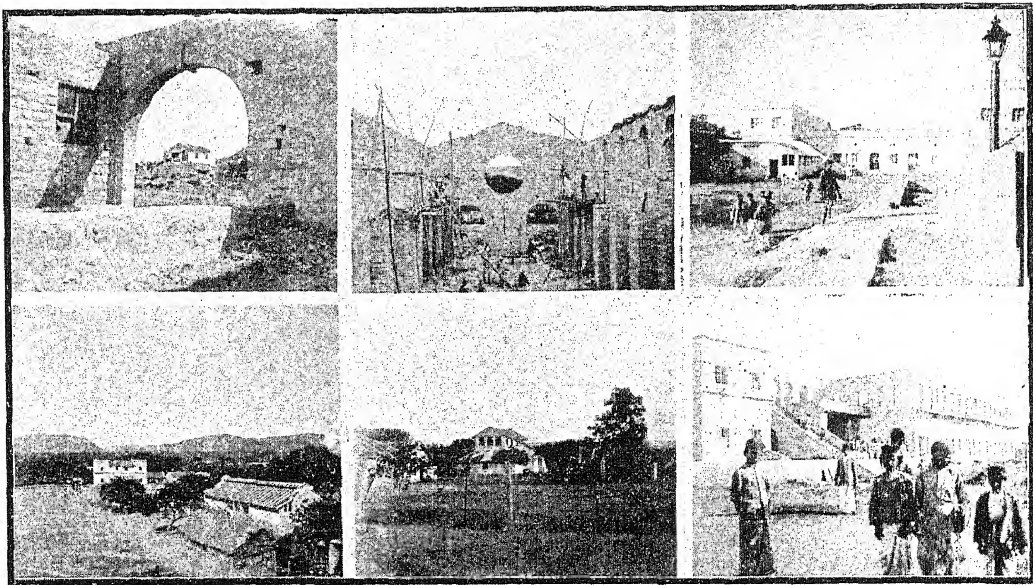
INCLUDING AN ARTICLE
INDIAN EDUCATION AND THE TRUST

BY
MRS. ANNIE BESANT

MADRAS
THE HON. SECRETARY, THEOSOPHICAL
EDUCATIONAL TRUST, ADYAR

1917

Price One Rupee



Madanapalle Theosophical College, Jan. 1916.

- | | |
|---------------------------|---------------------------|
| 1. Subadar Cottage. | 4. High School Buildings. |
| 2. Annie Besant Hall. | 5. Olcott Bangalow. |
| 3. High School Buildings. | 6. College Buildings. |

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INTRODUCTION

IN issuing this Report to the public it is necessary to state that it contains but a brief account of the work and aims of the Trust, and of its institutions. The photographs are a very small selection, intended to give only a general idea of the schools and the pupils.

The Trust was incorporated in April, 1913. This Report indicates its position after three years' work. In British India, with an enormous population of nearly 250,000,000 (excluding Native States), there are 1,011,000 boys in secondary schools, 1,017,000 girls in primary and secondary schools, and altogether about 7 millions of pupils in all schools and colleges, a total largely swelled by the great number of village schools of the most elementary character.

The Trust is numerically stronger with regard to secondary than primary education. To the above figures our proportion of boys in secondary schools is 1 in 425, of girls in all 1 in 913, while of all pupils it is 1 in 1,500. Among graduate teachers we have 1 in 166. Our figures include the Bhavnagar State, in Kathiawar, but this scarcely affects the proportion, as the population of the State is relatively small. The above figures alone cannot show the relative position and influence of the Trust. To understand this, one must take into account the religious and indigenous spirit of the work, which are indicated in the body of the Report.

Adyar, Madras,
1917.

E. WOOD,
Honorary Secretary,
Theosophical Educational Trust.

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THE THEOSOPHICAL EDUCATIONAL TRUST

*Incorporated under Act XXI of 1860 of the Acts of the Viceroy
and Governor-General of India in Council, being an Act
for the Registration of Literary, Scientific and
Charitable Societies.*

NAME AND OBJECTS

The name of the Association is "The Theosophical Educational Trust".

The objects for which the Trust is established are :

1. To establish Schools and Colleges which shall be open to students of every faith and in which religious instruction shall be an integral part of education.
2. To do all such things as are incidental or conducive to the carrying out of the above object.

GOVERNING BODY

ANNIE BESANT, *President*, President, T.S., Adyar, Madras.

A. SCHWARZ, *Hon. Treasurer*, Treasurer, T.S., Adyar, Madras.

ERNEST WOOD, *Hon. Secretary*, Adyar, Madras.

SIR S. SUBRAMANIA AIYAR, K.C.I.E., LL.D., Late Judge, High Court, Madras.

THE HON. DEWAN BAHADUR T. SADASIVA AIYAR, B.A., M.L., Judge, High Court, Madras.

K. S. CHANDRASEKHARA AIYAR, Judge, Chief Court of Mysore, Bangalore.

THEOSOPHICAL EDUCATIONAL TRUST

- KHAN BAHADUR N. D. KHANDALAVALA, Late Special Judge, Poona.
- G. SOOBIAH CHETTY, RAO SAHAB, Late Auditor of Customs for the Madras Presidency, Adyar, Madras.
- B. P. WADIA, Hon. Superintendent, Theosophical Publishing House, Adyar, Madras.
- G. S. ARUNDALE, M.A., LL.B., Late Hon. Principal, Central Hindu College, Adyar, Madras.
- IQBAL NARAIN GURTU, M.A., LL.B., General Secretary, Indian Section, Theosophical Society, Benares.
- P. K. TELANG, M.A., Late Hon. Head Master, Theosophical High School, Benares.
- FRANCESCA E. ARUNDALE, Adyar, Madras.
- C. KOFEL, Hon. Superintendent, Olcott Panchama Free Schools, Madras.
- J. R. ARIA, Recording Secretary, T. S., Adyar, Madras.
- SRIS CHANDRA BASU, M.A., LL.B., RAI BAHADUR, District and Sessions Judge, United Provinces.
- PUERNENDU NARAIN SINHA, M.A., LL.B., RAI BAHADUR, Late Government Pleader, Bankipore.
- A. MAHADEVA SHASTRI, B.A., Director, Adyar Library.
- HIRENDRANATH DATTA, M.A., Solicitor, High Court, Calcutta.
- L. ARATHOON, Manager, Alliance Bank of Simla, Cawnpore.
- C. S. TRILOKEKAR, M.A., Theosophical College, Madanapalle.
- SARAH E. PALMER, B.Sc., Theosophical Girls' College, Benares.
- C. JINARAJADASA, M.A., Adyar, Madras.
- A. HYDARI, Secretary to Government, Hyderabad, Deccan.

RULES AND REGULATIONS FOR THE MANAGEMENT OF THE ASSOCIATION
NAMED "THE THEOSOPHICAL EDUCATIONAL TRUST," ADYAR, MADRAS

1. The Theosophical Educational Trust shall consist of not less than 14 and not more than 28 members. The permanent President of the Trust shall be the Head of the E. S., and therefore is not subject to election. The first members shall be appointed by the President for a minimum of five years; at the end of that period, and thereafter annually, three members shall retire in rotation in the order of the list in the Memorandum of Association;

and members shall be eligible for re-election for another period of five years, after every such retirement; election shall be by co-optation.

2. The General Body shall ordinarily meet once a year at the place and time of the Annual Meeting of the T.S. But a special meeting may be called at any time by the President, when the need arises.

3. At all meetings of the Trust, members thereof may vote in person, or in writing, or by proxy.

4. The quorum of an ordinary as well as of a special meeting of the General Body shall be three. If there be no quorum, the meeting may be adjourned *sine die*, or the Chairman of the meeting may adjourn it to another date, when the business of the meeting shall be disposed of, irrespective of whether there be a quorum present or not.

5. The President, or in his absence any member of the Trust chosen by the meeting, shall preside at all meetings of the Trust, and the President or Chairman shall have a casting vote in the case of an equal division of the members voting on any question before the meeting.

6. The President shall appoint a Treasurer and a Secretary and any other officials that he may find necessary, which appointments shall take effect from their dates.

7. Such officials being assistants to the President, the President shall have the authority to remove any of them from office.

8. The President shall be the custodian of all the archives and records of the Trust, and shall conduct and direct the business of the Trust in compliance with its rules; he shall have discretionary powers in all matters not specifically provided for in these rules.

9. All subscriptions, donations and other moneys payable to the Trust shall be received by the President, or the Treasurer, or the local official appointed by the President, the receipt of any one of whom in writing shall be a sufficient discharge for the same. The financial year shall close on March 31st.

10. The securities and uninvested funds of the Trust shall be deposited in such Banks as the President shall select. Cheques drawn against the funds shall be signed by the President, or by the Treasurer of the Trust.

11. The funds of the Trust not required for current expenses may be invested by the President in Government or other public securities, or in the purchase of immovable property, or First Mortgages on such property, and he may sell, mortgage or otherwise transfer the same.

12. Documents and conveyances, in respect of the transfer of property belonging to the Trust, shall bear the signature of the President, or, in the absence of the President, that of the Secretary, in cases where the Secretary is authorised to do so by the President in writing. All other instruments shall bear the signature of the President or of the Secretary.

13. The Trust may sue and be sued in the name of the President.

14. The Secretary may, with the authority of the President, affix the Seal of the Trust to all instruments requiring to be sealed.

15. The Headquarters of the Trust are established at Adyar, Madras, and may be changed by the Trust at an Annual Meeting.

16. The financial accounts of the Trust shall be drawn up by the Treasurer and shall be audited annually by qualified auditors who shall be appointed by the Trust for the ensuing year at each Annual Meeting.

THE THEOSOPHICAL EDUCATIONAL TRUST

SECRETARY'S REPORT, 1916

SECRETARY'S OFFICE,

ADYAR, MADRAS, INDIA.

October 1st., 1916.

To

MRS. ANNIE BESANT,

President, The Theosophical Educational Trust,

Adyar, Madras.

REVERED MADAM,

I have the honor to submit to you this third Annual Report of the Theosophical Educational Trust, covering the period from April 1st. 1915 to October 1st. 1916.

The work of the Trust during the year has fallen into three broad divisions: (1) the management of schools and colleges, and of hostels attached to them, (2) the encouragement of private efforts in the founding and management of educational institutions, and (3) propaganda in speech and writing on behalf of the educational ideals and reforms for which we stand.

Under the Trust there are now in India 24 Colleges and Schools which may be classed in two main groups: (a) those completely managed by the Trust, for which it is ultimately responsible, and (b) those which are simply affiliated to the Trust. In the latter case the Trust gives advice, guidance, and such assistance as may be practical and desired in general management, without assuming financial responsibility of any kind.

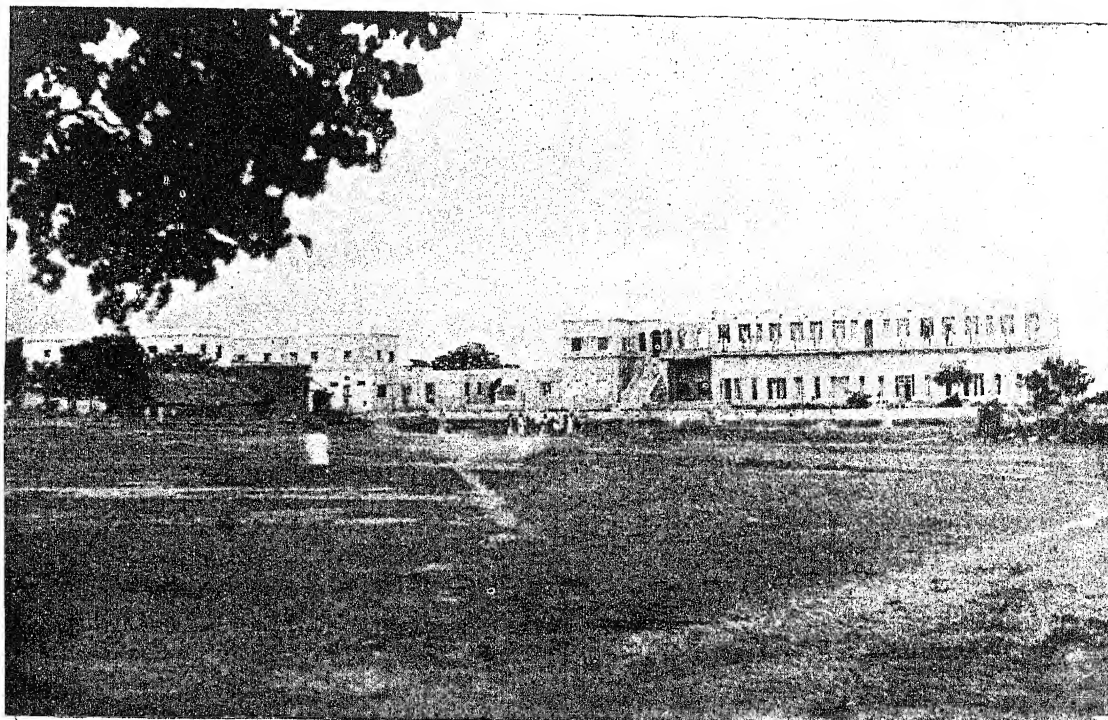
The Trust Institutions are classified as follows:

1 COLLEGE for Boys:	Madanapalle.
1 COLLEGE for Girls:	Benares.
7 HIGH SCHOOLS:	Bankipore.
	Benares (boys).
	Benares (girls).
	Bhavnagar.
	Cawnpore.
	Proddutur.
	Madanapalle.
1 LOWER SECONDARY SCHOOL:	Palni.
3 HIGHER ELEMENTARY SCHOOLS:	Kumbhakonam (girls).
	Madura (girls).
	Vayalpad (boys).
4 LOWER ELEMENTARY SCHOOLS:	Coimbatore (girls).
	Vayalpad (girls).
	Madanapalle (boys).
	Gorakhpore * (girls).
1 SAṂSKRIT SCHOOL:	Bellary.
6 PANCHAMA SCHOOLS:	Madras * (5).
	Madanapalle.

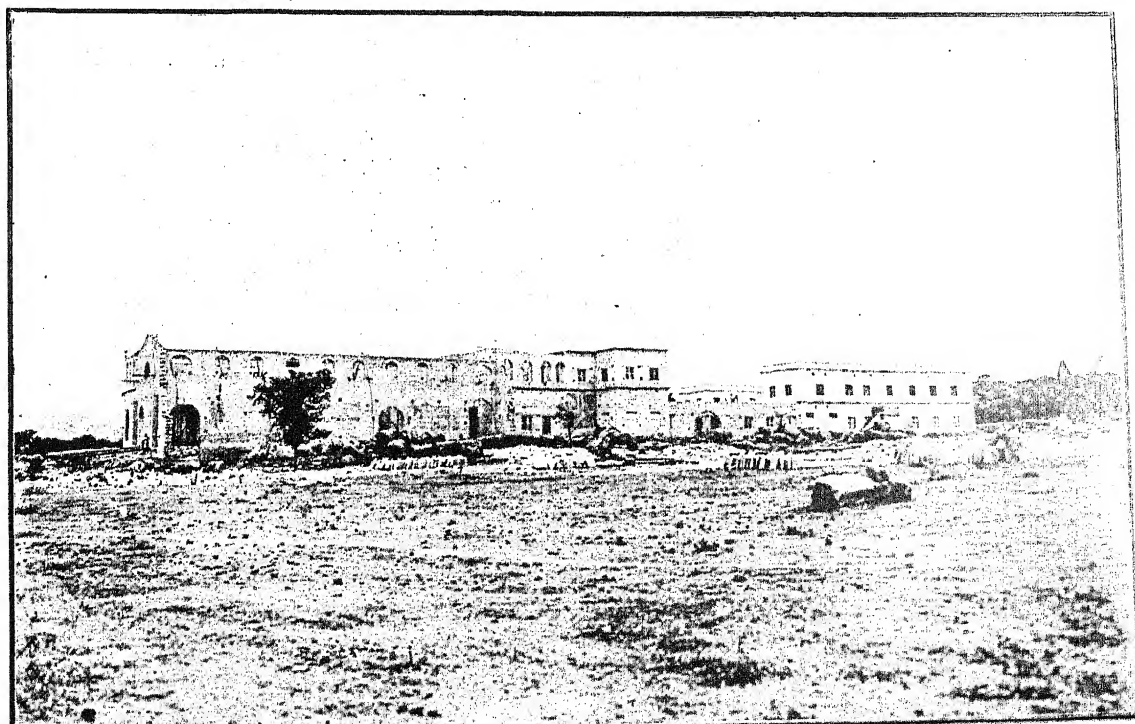
These are all Public Institutions recognised by Government and the Universities, except the Girls' College at Benares, which is a Private College, sending its girls to the University as private students. Those marked * are affiliated schools, and for statistical purposes the Girls' High School at Benares and the High School at Madanapalle are included in their respective Colleges. Five of the institutions have hostels or residential arrangements attached to them, containing in all about 250 students.

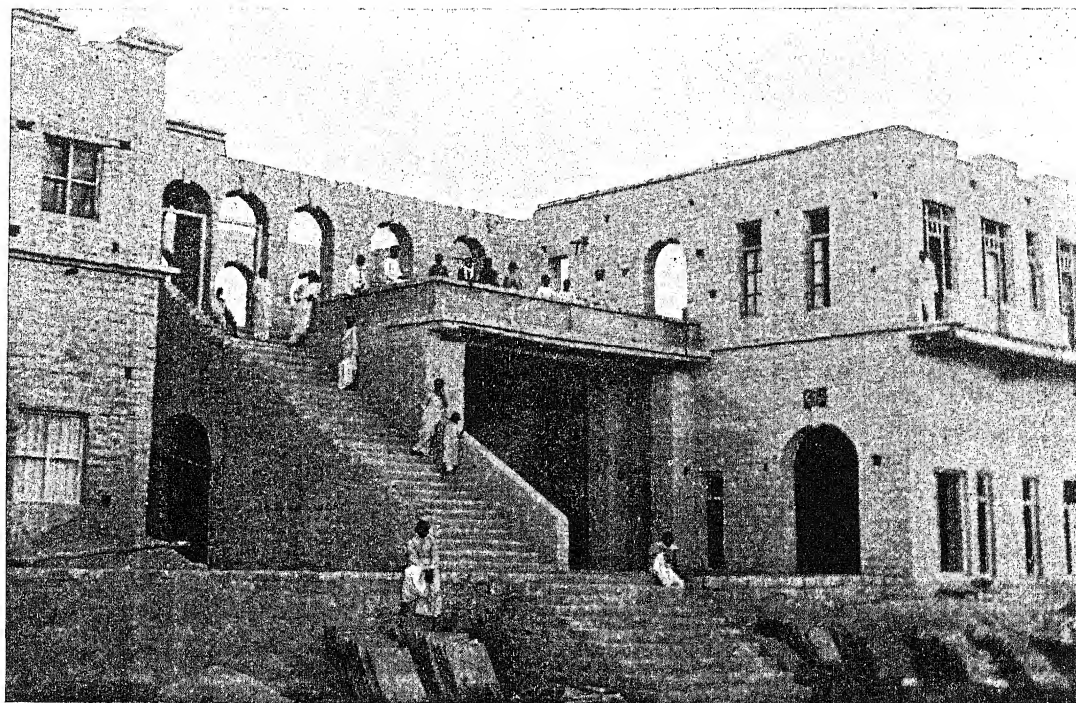
In the Schools and Colleges there are more than 4,577 students (3,463 boys and 1,114 girls), taught by 237 teachers, of whom 48 are graduates of Universities. The following table shows the number of teachers and students in each school and other particulars:

Name of Institution	Year of Foundation	No. of Boys	No. of Girls	No. of Graduate Teachers	No. of other Teachers	University or Department to which affiliated or in which recognised
1—2. Madanapalle Theosophical College, Madanapalle.	1887	532	...	12	16	Madras
3—4. The Theosophical Girls' College and High School, Benares City.	1913	...	51	3	8	Allahabad
5. The Cawnpore Theosophical High School, Cawnpore.	1914	245	...	8	14	"
6. The National High School, Proddutur.	1904	314	...	4	12	Madras
7. The Theosophical Collegiate Boys' School, Benares.	1913	192	...	6	11	Allahabad
8. The Sanātana Dharma High School, Bhavnagar.	1905	585	...	5	18	Bombay
9. The Anglo-Sanskrit High School, Bankipore.	1895	484	...	6	16	Calcutta
10. The Shri Dandapāni National Secondary School, Palni.	1914	126	3	1	7	Madras
11. Shri Minākshī Vidyāshālā, Madura.	1904	...	290	...	13	"
12. Shri Sarasvatī Pāthashālā for Girls, Kumbhakonam.	1908	2	133	1	8	"
13. The Theosophical Girls' School, Gorakhpore.	...	...	111	1	6	Allahabad
14. The N. P. R. Theosophical Girls' School, Vayalpad.	...	...	68	...	3	Madras
15. The Marana Gounder Theosophical Girls' School, Coimbatore.	1906	...	242	1	6	"
16. The P. V. C. Higher Grade Elementary School, Vayalpad.	1885	173	..	...	8	"
17. The Theosophical Elementary School, Madanapalle.	1887	173	...	...	5	"
18. The Sanmārga Free Sanskrit School, Bellary.	1889	28	3	...	1	"
19—23. The Olcott Panchama Free Schools, Madras.	1894	594	212	...	36	"
24. The Theosophical Panchama School, Madanapalle.	1914	15	1	...	1	"

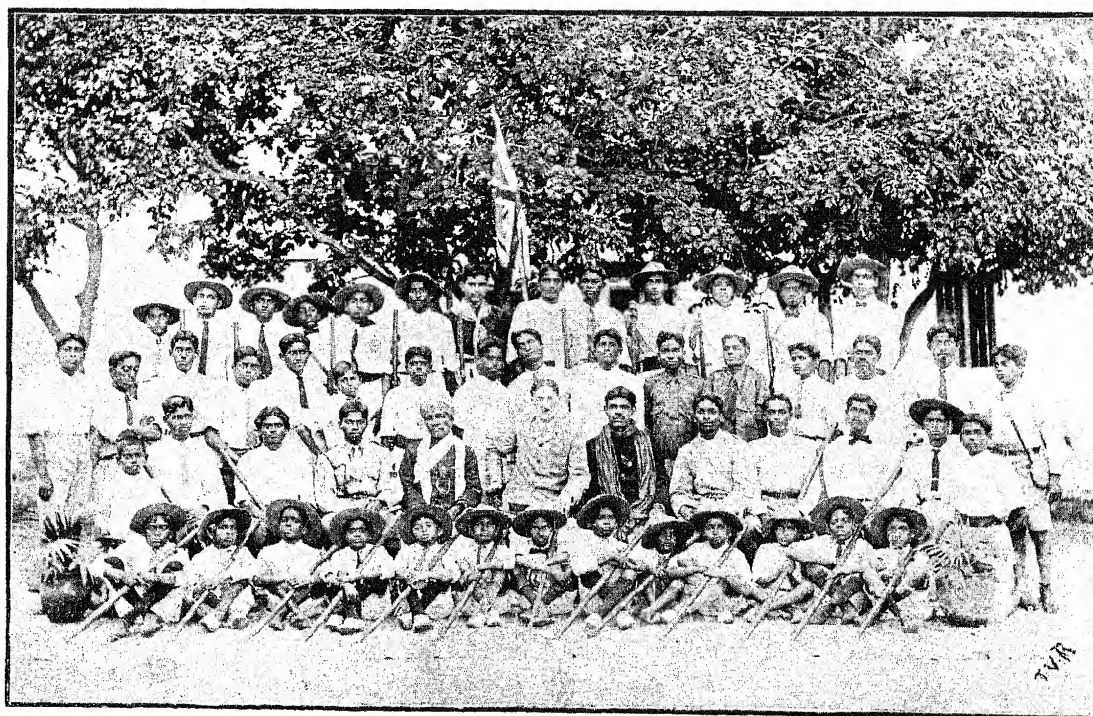


Madanapalle Theosophical College, West Front, 1915.





Madanapalle College, Main Stairway, 1915.



Madanapalle College, Boy Scouts.

MADANAPALLE THEOSOPHICAL COLLEGE

Madanapalle, Chittoor District, Madras Presidency

STAFF

- Mr. M. U. Moore, M.A., *Principal*.
 Mr. C. S. Trilokekar, M.A., *Vice-Principal*.
 M.R.Ry. C. Ramaiya, B.A., L.T., *Head Master*.
 Mr. James H. Cousins, *English Lecturer*.
 M.R.Ry. B. Rajagopalan, M.A., *History Lecturer*.
 „ D. Gurumurti, B.A. (Honours), *Philosophy Lecturer*.
 „ R. Rangachariar, M.A., L.T., *Tamil Lecturer and History Assistant*.
 „ P. Krishnan Nair, B.A., *Malayalam Lecturer*.
 Mrs. M. E. Cousins, Mus. Bac., *English Composition Teacher*.
 M.R.Ry. P. R. Subrahmanya Aiyar, B.A., L.T., *Mathematics Assistant*.
 „ K. S. Kuppu Rau, B.A., *Science Assistant*.
 „ D. Sundaresan, B.A., *Assistant*.
 „ P. Radhapati, B.A., *Assistant*.
 „ C. Subbarayudu F.A., *Sanskrit Lecturer*.
 M.R.Ry. M. Rama Rau, *Matric*.
 „ C. Balakrishna Rau, *Matric*.
 „ E. Venkappa, *Matric*.
 „ V. A. Rajaratna Mudaliar, *Matric*.
 „ M. S. Venugopal Rau.
 „ R. Nalu Rau, S.S.L.C.
 „ K. Subba Rau, S.S.L.C.
 „ G. A. Pichukappa Iyer, *Drawing Master*.
 M.R.Ry. V. Venkatarama Sastrulu, *Telugu Pandit*.
 M.R.Ry. Kashi Raghavendra Charlu, *Sanskrit Pandit*.
 M.R.Ry. G. Raghavendra Charlu, *Kanarese Pandit*.
 Mr. T. M. Mohideen Kaviyar, *Tamil Pandit*.
 Mr. Sayyed Karim Sahib, *Hindustani Pandit*.
 M.R.Ry. K. B. Harikrishnan, *Drill and Gymnastics Instructor, Supt. of Games*.
 M. R. Ry. M. Gopalan, *Commercial Instructor*.
 M.R.Ry. R. Bindu Rau, *Librarian*.
 „ T. Hanumantha Rau, *Asst. Librarian and Writer*.
 Mr. Thomas Prime, *Treasurer*.
 M.R.Ry. I. J. Pushpanadan, *Clerk*.
 „ M. V. N. Gupta, *Clerk*.
 Correspondent : M.R.Ry. R. Giri Rau, B.A.

<i>Number of Students :</i> College Department	98
High School Department	434
Total	<hr/> 532 <hr/>

Range of Teaching : Class 4, Forms I to VI, and Junior and Senior Intermediate.

During the period under review the High School has flowered into a fine second grade College. It is situated in a most attractive, healthy and harmonious environment, where the thermometer very rarely approaches 90° F., and the forty acres of College grounds are thronged with happy youths drawn from far and near by the charm of the place, the excellence of the College staff, the nobility of the College ideals, and the attractiveness of the College life and association. The College was formally opened on July 19th, 1915, by H. E. Lord Pentland, Governor of Madras, who wrote, "I gladly record here the pleasure and interest with which I have this morning seen something of this High School and College, and the good work which it is doing in healthy and attractive surroundings. . . ." Students have come to the institution from the following places :

Madanapalle and surroundings	Proddutur	Ramnad	Travancore
Chittoor	Chingleput	Godavari	Pudukotta
Anantapur	Conjiveram	Madura	Hyderabad State
Gooty	Tanjore	North Arcot	Burma
Bellary	Trichinopoly	Vellore	Bombay
Hospet	Tinnevelly	Coonoor	Ceylon
Cuddapah	Salem	Krishna Dist.	The United Prov- inces.
Nellore	Coimbatore	Guntur	
Kurnool	South Arcot	Mysore	
Madras	Palghat	Bangalore	
	Malabar Dist.	Coorg	

The chief event of the year was the visit of the President of the Trust, who delivered a stirring address on Education. In the evening sports were held, and a Telugu drama "Gayopakhyanam" was staged in the College reading room.

There has been no change in the method of religious instruction. Hindu, Muhammadan and Christian prayers are offered every morning, and one period a week in each class is devoted to religious instruction, which is imparted by members of the respective faiths. The Sanātana Dharma Text Book is used for Hindus, the Koran for Muhammadans and The Universal

Text-Book of Religions in general. Football, cricket, hockey, tennis, badminton and other games are systematically played, under the guidance of Mr. Trilokekar, who is very fond of games and takes a real delight in the company of students. Drill and gymnastics are conducted once a week for each class in the school, and the enthusiastic instructor is generally to be found in the evening with a group of boys at the horizontal and parallel bars, etc. In the District Sports the school carried off both the cricket and the football trophy.

The grounds of the Institution now amount to over 40 acres. The Headquarters contains the College and School buildings, the main hostel dormitories and rooms, the Principal's cottage, the guest house, the Vice-Principal's house and several small cottages; Olcott Gardens, adjacent to Headquarters, contains the Olcott Bangalow and outbuildings, and the new kitchen and dining rooms, capable of seating 250 persons; Blavatsky Gardens, about a mile distant, has 18 acres of good ground, containing a good bangalow and outbuildings. Both bangalows are used for the residence of students and teachers. In the school, class-rooms, furniture and apparatus have run short, owing to the great increase in the number of students. The school has one of the finest school science laboratories in the land. The College buildings, though impressive, have an unfinished appearance, mainly because they are part of a larger plan.

There are the following associations: (1) The Teachers' Association, (2) the Young Men's Mutual Improvement Society, (*a*) junior, (*b*) senior; (3) the Elocution Society; (4) the Tamil Sangham; (5) the College Literary Union; (6) the Athletic Association; (7) the Bhajana Class; (8) the Scout Troop; (9) the Malayali Club; (10) the Olcott Manuscript Magazine; (11) the Andhra Association; (12) the Social Service League; (13) the Students' Convention Association, and (14) the Ladies' Improvement Association. The Scout Troop numbers more than 50, and is doing splendid work under Scoutmaster Aryaratnam, a student from Ceylon. The Ladies' Association was started by Mrs. Cousins. Many ladies meet each week for learning English and for social intercourse. Members of the Social Service League go about to villages once a week to speak in Telugu about sanitation, union, education and religious subjects. Several excursion trips have also been made to surrounding hills, topes, etc. In all these ways the energies of the young are given sufficient outlet, the College and school are full of life, students and teachers associate freely, and there is no trace of the overhanging cloud of gloom, depression and fear which

is unhappily very common in schools and colleges in India. Mr. Callaghan, Inspector of Schools, in his official report, writes, "I was very favourably impressed with the tone of the school. The boys are manly, respectful and well-mannered. I have no doubt that this is due to the influence of those of the teachers who live with them and move freely among them."

The residential quarters and hostel arrangements are entirely vegetarian, and there are 142 students on the rolls. The Malayali students make their own arrangements at Blavatsky Gardens, Mr. Krishnan Nair living with the students; the main hostel, with Mr. Trilokekar at the head, is at Headquarters and Olcott Gardens; and there is a branch hostel in charge of Mr. Ramaiya in a rented building just outside the town.

THE THEOSOPHICAL GIRLS' COLLEGE AND HIGH SCHOOL

Benares City, United Provinces

STAFF

Miss Kate Browning, M.A., *Principal of the College.*

Miss S. E. Palmer, B.Sc., *Principal of the School.*

Miss H. F. R. Veale, B.A. (Mathematics and English).

Mrs. Sanjiva Rao, Matric. Honorary (Geography and History).

Mrs. K. Gharpure, Matric. (Arithmetic, etc.)

Mrs. I. N. Gurtu, Honorary (Needlework).

Pandit R. D. Tiwari (Sanskrit and Hindi).

Pandit R. Dwivedi " "

Miss S. Ware, Honorary (Drawing).

Mr. B. P. Chakravarti (Drawing).

Miss Phulmati, Pupil Teacher.

Superintendent and Correspondent: Miss Francesca E. Arundale.

Total Number of Students: 51, all girls.

Range of Teaching: School: Preparatory, to Class X (Matriculation).

College: Allahabad University Arts Examinations.

During the year this successful institution has been raised to the status of a College. The College department is private, but the High School is recognised by Government as a Public School under private management.

The classes are all small, and the school is an unusual one in that the upper classes are as large as the lower ones. This is probably mainly due to the fact that girls are attracted to it from a distance on account of the excellent higher education that it offers. As the College has only just been opened it cannot yet be said how many girls are likely to enter the Intermediate Class. The excellent results at Matriculation in recent years promise success in the higher branch, and the first-class training and culture for which the school is famous present an attraction not less valuable.

The College and School possess good buildings and land, partly newly built, and partly acquired by purchase with funds derived from the sale of the large plot of land owned by the Trust in Benares.

The Sanātana Dharma Text Books are the basis of religious teaching above the lower primary classes. Miss Arundale's booklet *Balak Vinod* is used with the younger children. At the daily opening of the school some of the teachers take turns in telling a short story illustrating an ethical principle. Physical drill with voice or violin accompaniment is given. There is a large playground which is used for games, and the girls have become quite expert in tennis, badminton, etc. The school is always to the fore in doing practical good work; much attention has been paid to knitting and needlework, and many garments have been sent for the Indian soldiers fighting abroad. When floods occurred in the neighbourhood, scores of worn but serviceable garments were collected and given to the sufferers, along with money.

There is a very happy spirit of co-operation in both school and boarding-house. The girls coming from various Provinces, associating in the friendliest way, soon find media of communication in English and Hindi.

The *Vasantāshrama* has prospered during the year under the capable management of Mrs. Sita Bai, with the help of Mrs. Sanjiva Rao. There are at present 23 boarders. The great advantage of regular attendance and regular hours of study and exercise is shown in the improved physique of the girls as well as in their progress in school work. The girls much enjoy outdoor games in the evenings, and an occasional visit to Sarnath or an hour on the Ganges provides a pleasant change.

THE CAWNPORE THEOSOPHICAL HIGH SCHOOL

Cawnpore, United Provinces

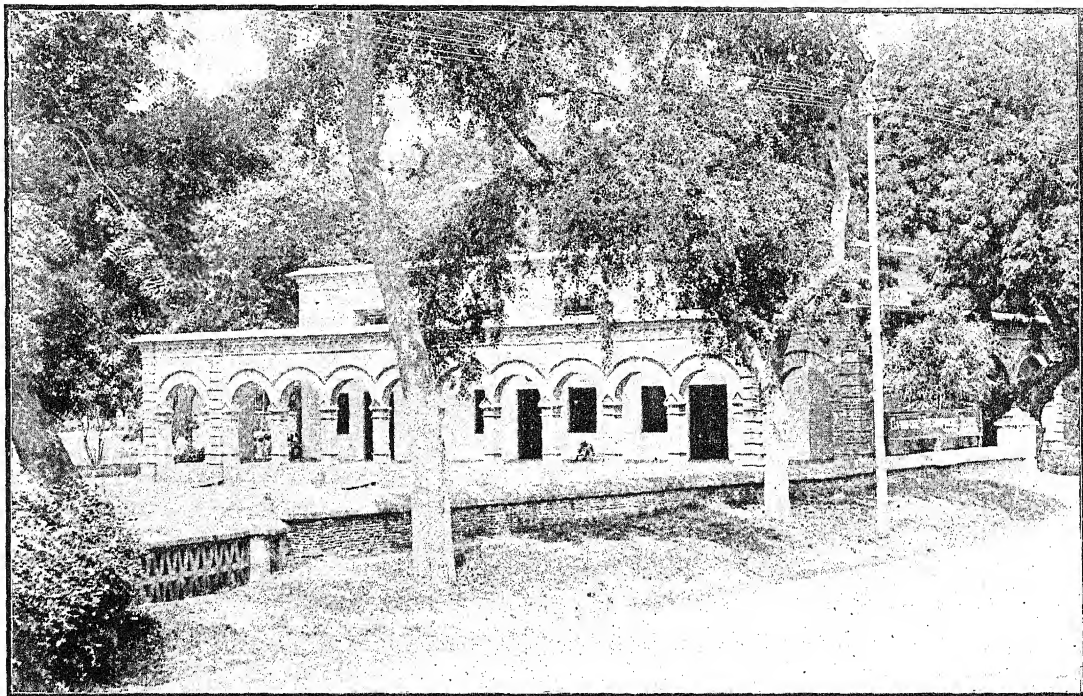
STAFF

Mr. N. G. Paranjpe, B.Sc., <i>Head Master.</i>	Mr. Satya Prasana Mukerji, <i>Drawing Master.</i>
Professor H. C. Chatterjee, B.A., (Honorary)	„ Chamni Lal Tripathi, <i>Head Pandit.</i>
Mr. Avadh Behari Lal, B.A., C.T.	„ Jag Mohan Vikasit.
„ M. H. Syed, B.A., L.T.	„ Ram Lal Sharma.
„ Bhananjai Sahay, B.A. B.T.	„ S. Zafar Hasan Asi, <i>Head Moulvie.</i>
„ K. R. Deobhankar, B.A.	„ Md. Hanief, <i>Moulvie.</i>
„ Ziauddin Ahmed Barni, B.A.	„ Bhuder Ch. Chatterjee, <i>Gymnastics Instructor.</i>
„ H. P. Chatterjee.	Miss Ewington.
„ J. N. Banerjee.	Mr. M. D. Panday (Honorary).
„ Amar Nath Sharma.	„ J. D. Apte, <i>Music Teacher.</i>
„ Ram Narayan Sharma.	Mrs. Paranjpe (Honorary).
Dr. N. R. Deobhankar, L.M.S. (Nat.) <i>Medical Adviser.</i>	

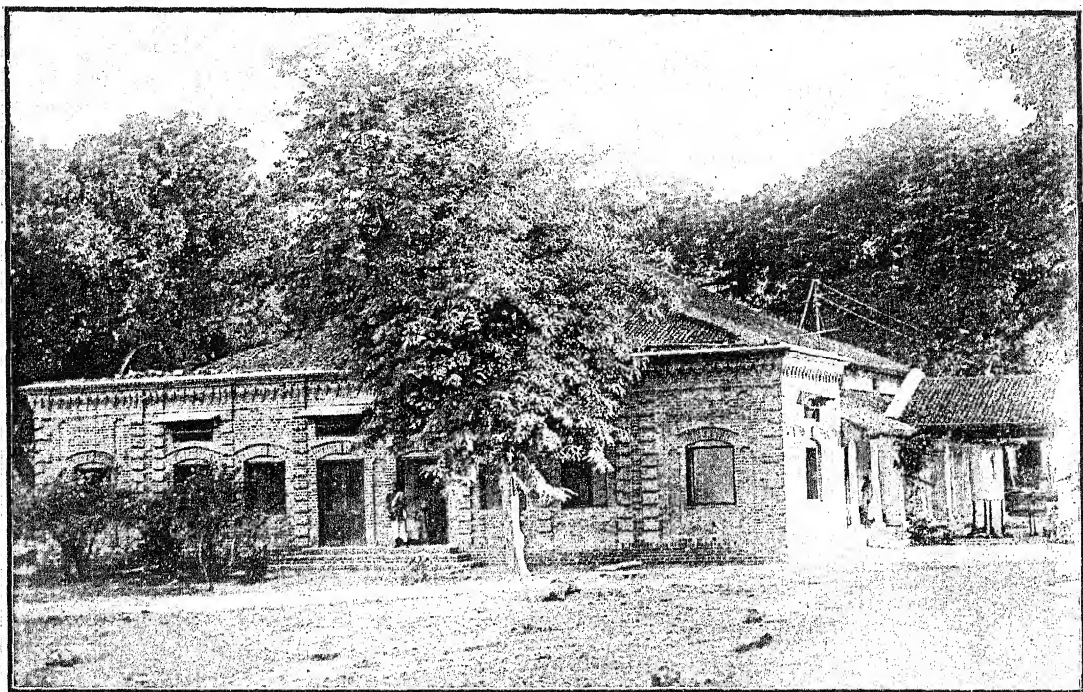
Correspondent : L. Arathoon, Esq., Cawnpore.*Number of Students* : 245, all boys.*Range of Teaching* : Classes III to X (Matriculation).

During the year the school has made marked progress in many directions. Classes IX and X have been opened, the number of students has increased from 158 to 245, the staff has been strengthened, five new class-rooms have been completed and the science laboratory has been fitted up. The annual income from fees and regular monthly subscriptions has increased to roughly Rs. 18,000. This leaves at present a deficit of about Rs. 7,000 annually, which is collected locally.

The buildings are up to date and well situated. There are nine class-rooms, a science laboratory and a demonstration room, and a school hall, besides offices. Of these, the science rooms and seven class-rooms are newly built. The furniture and equipment are of the best. The staff contains no fewer than seven graduates and a qualified doctor, and includes Hindus, Muhammadans, a Parsi and a Christian teacher. Co-operation is good. The teachers have put all their heart into the work, and have met with a ready response. They have experienced no difficulty in keeping discipline without punishment. The Correspondent writes, "The relationship between our students and our staff is in most cases brotherly to a beautiful degree and, instead of compulsion by force or fear, the wish on the part of the boys to please



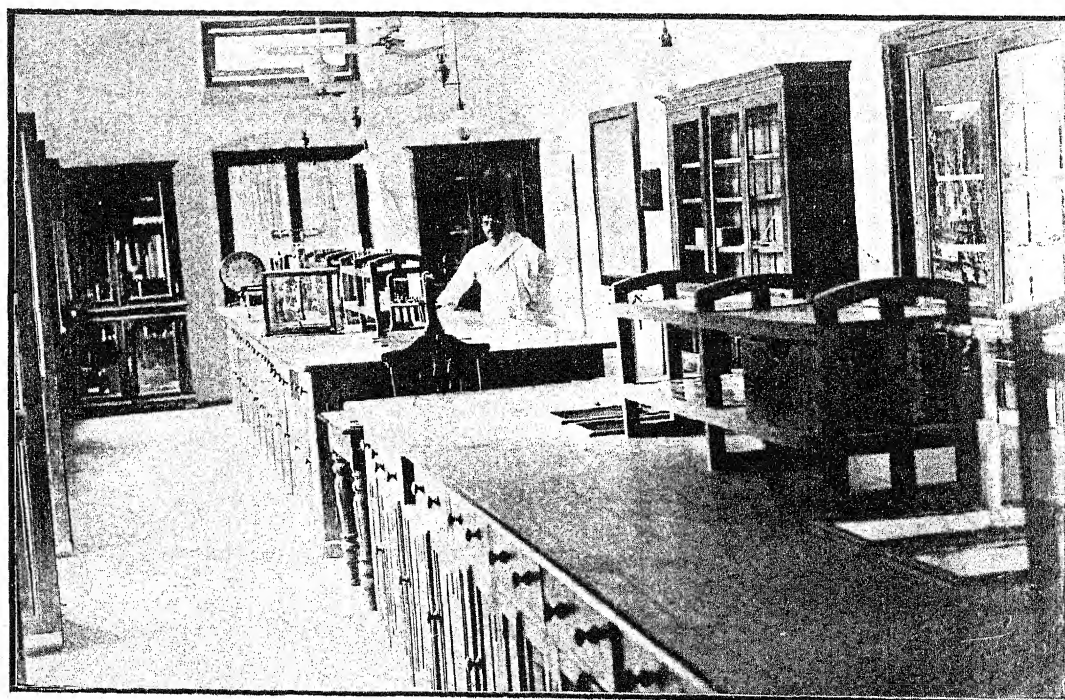
Cawnpore Theosophical High School.



Cawnpore Theosophical High School.



Cawnpore Theosophical High School, Football Team.



Cawnpore Theosophical High School, Laboratory.

their teachers is inculcated by the teacher through loving sympathy, noble example, and by an understanding of the young which comes from the knowledge of the Ancient Wisdom on which our principles are based and from the natural qualities of true teachers. Our prospectus states that we aim at sending out into the world young men who will endeavour to live up to the ideals of their religion, and will be loyal and useful citizens of the Motherland and the Empire. In our school we can see something of Young India growing up into noble manhood, and we can get a glimpse of the Indian Nation of the near future."

After morning roll-call the whole school assembles for prayers. First the famous *Shānti Sahanāvavatu* is chanted by all aloud together, then the Hindus (who are most numerous) chant their own prayers to music, a Muhammadan boy chants a prayer of his own religion, and this is followed by a Zoroastrian prayer, the three religions of the boys all being thus represented. Afterwards one of the teachers addresses the boys for ten minutes on a special virtue or some other suitable subject. In class special religions are taught twice a week and universal religion once. Theology takes a minor place and interest is centred round the lives of Teachers and Leaders and Saints of the religion. In Hinduism, the *Rāmāyaṇa*, the *Mahābhārata* and the *Sanātana Dharma* Text-Books are used. The boys of each religion have their own religious classes and are taught by teachers belonging to their own faith, but in the case of Universal Religion the boys are all taught together, and thus the teachings they have received separately are synthesised.

A time-table is drawn up for gymnastics, drill and games, the whole school being divided into eight groups for this purpose. Games are played every afternoon, and once a week each group has its turn at gymnastics and drill. The games are football, hockey, cricket, tennis and a few Indian games such as 'Khokho' and 'Teel'. Matches about once a week are arranged with other teams. At present there is only one large playground and two small ones for the Juniors, but another large ground is available three times a week for the use of the school. Two of the grounds rented last year have been acquired for public buildings. The health of the students is also cared for by the resident doctor, who periodically examines each boy.

Drawing, painting, clay-modelling and music are taught. There is a good library of English, Hindi, and Urdu books.

The *C.T.S. Debating Society* is formed in three groups, Classes IX and X, Classes VII and VIII, and Classes V and VI. Debates are held weekly.

A teacher is always present to guide the debates if necessary, but full liberty of expression is encouraged. Subjects such as "Corporal Punishment," "Residential System in Schools," "Women's Education," "Early Marriage," and "Foreign Travel" are selected, and they much help to enlighten the boys' minds. The system also gives the boys experience in the principles of sound debate. *Excursions* are occasionally made by parties of about fifteen students to neighbouring places of interest, and sometimes to distant places. Students are sometimes taken to kinematographs and circuses. Magic lantern talks, concerts, conjuring entertainments and garden parties also figure among the school activities.

There are two *recesses* during school hours, one short and one long. This has been arranged so that students will not have occasion to leave their classes during school hours, and it is found a great help to discipline and steady work. When changing classes the boys walk in single line. The prefect system has been started. At present one of the teachers who has done prefect's work in the Central Hindu College has been appointed head prefect to help the student prefects. Later on a student will be appointed head prefect.

A *Provident Fund* has been started, to which teachers subscribe 5% of their salary. A similar sum is contributed from school funds, and 5% interest is allowed.

There are many other activities of the school. It has a fine *Guard of Honour*, a detachment of whom acquitted themselves with dignity at the T.S. Convention in Bombay. The C.S.T. Brotherhood, organised by the students, collects money, books, and clothes for poor boys, and its committee dispenses its benefactions *in camera*. The *Boy Scouts* are active and useful. The troop sometimes camps out under the trees for two days, and the boys cook for themselves and go through the scout training prescribed in Gen. Baden-Powell's book. The *C.T.S. Magazine* is well written in pen and ink, and has an artistic cover.

At present there are two small *Students' Homes*, containing 25 boarders. Mr. Paranjpe, the Head Master, lives in the junior home, and Mrs. Paranjpe looks after the boys as an honorary duty. A teacher and the school doctor live in the senior home. Plans are being made for a third home, to accommodate 75 boys. The homes are vegetarian, and dining is in two divisions: orthodox and unorthodox. Electricity is laid on. The monthly charges are Rs. 15. These homes have nice grounds containing tennis and badminton courts.

THE NATIONAL HIGH SCHOOL

Proddutur, Cuddapah District, Madras Presidency

STAFF

M.R.Ry.	B. S. Subrahmanya Sastri, B.A., L.T., <i>Head Master.</i>
„	Y. Subrahmanya Aiyar, B.A., L.T., <i>Mathematics Assistant.</i>
„	M. Venkatasubbaiah, B.A., <i>History Assistant.</i>
„	P. Venkatesam, B.A., <i>Additional History Assistant.</i>
„	C. V. Ratnaswami Aiyar, (B.A. Mathematics Branch only) <i>Additional Mathematics Assistant.</i>
„	A. Sreenivasa Charlu, <i>Matric.</i>
„	K. Ramasubba Rao, „
„	B. Mikhari Khan Sahib, S.S.L.C.
„	C. Subba Rao, „
„	N. Subbaiah, <i>Lower Secondary.</i>
„	M. Venkataramanaiah, „
„	M. Subbaiah, „
„	C. Ramacharlu, <i>Telugu Pandit.</i>
„	V. V. Ramanujacharlu, <i>Sanskrit Pandit.</i>
„	Md. Abdulla Hussain, <i>Drawing Master.</i>
„	P. Rammusahib, <i>Gymnastics Instructor.</i>
„	T. B. V. Rangacharlu, <i>Writer.</i>
„	K. Ramaiah, <i>Librarian.</i>

<i>Number of Students:</i>	Brāhmaṇa Hindus	147
	Vaishya „	38
	Other „	82
	Muhammadans	46
	Christians	1
	Total	<u>314</u> , all boys.

Range of Teaching: Classes 3 and 4, Forms I to VI (University Entrance Examination).

The school is still held partly in a large old house and partly in an old school building which has been generously lent to us by the Municipality for another year. The site for the new building and grounds has been extended by the purchase with the help of Government

of a large field with a frontage of over 300 yards on the main road, so that the plot is now over 20 acres. In the centre of this plot the foundations and plinth for the new school building, 8,500 square feet in area, are now complete, and as the door and window frames are all ready and many thousands of cubic feet of stone have been carted to the site, the work of building may now go on rapidly. The building has been designed to embody the most modern views on school architecture, *e. g.* all light in the class-rooms is to come from the left, and from above the pupils' heads, ventilation is to be through, all blackboards are to be deep green, the seats and desks in the upper class-rooms are to be in ascending galleries, the ceilings are to have sun-suction pipes to extract the hot air, and the whole building, which is in the form of a five-pointed star with a pentagonal hall in the centre is to be surrounded by a circular dust-hedge to filter the incoming air. Mr. J. Huidekoper has visited the new site and marked out the grounds, gardens, and topes.

During the year the Head Master has been changed. M.R.Ry. C. Ramaiya, B.A., L.T., has been transferred to Madanapalle as Head Master there and M.R.Ry. B. S. Subrahmanya Sastri, B.A., L.T., formerly Science Assistant at Madanapalle, has filled his place. Large additions have been made to the science equipment, and Mr. V. T. Agashe, of Poona, has generously presented a complete *Encyclopædia Britannica*, which has been placed in the Library. On the whole the school is very well equipped and furnished. The number of students has risen from 226 to 314, an increase approaching 50 per cent. The school is remarkable for its large proportion of Vaishya and Muhammadan students. The educational course is that prescribed by the Madras Educational Department, subject to the ideals and methods of the Trust.

Each morning the school opens with general prayer and sometimes a short address, and systematic religious instruction in Sanātana Dharma is given for two periods a week in each class. All the teachers take interest in the religious instruction. For the Muhammadan boys a separate arrangement is made, a Muhammadan teacher well versed in the Koran having been appointed.

Drill is taught up to Form II. Hockey, cricket, football and badminton are played by the seniors, and several of the teachers associate with the boys and share their games every evening. Special training in sports is given by M.R.Ry. Y. Subrahmanya Aiyar.

There are two associations (Junior for Forms III and IV, Senior for Forms V and VI) which hold weekly meetings for debates and other purposes, and the Head Master is actively interested in these, assisting the students to

acquire power of organisation, punctuality, regularity and other public virtues.

The National High School hostel is held in a spacious house facing the present school building. The present strength is 35, consisting mainly of Koppu boys.

In connection with this school a Panchama Free School containing 32 students, and another Free Primary School containing 40 boys, are now being carried on.

The Trust is assisted in the work of management, the collection of funds, etc., by the following Committee of local gentlemen who have the interests of reformed education at heart: M.R.Ry. C. Sundaracharlu, Pleader, *Chairman*, M.R.Ry. V. Vasanta Rao, B.A., Pleader; M.R.Ry. N. Narsinga Rao, B.A., Pleader; M.R.Ry. G. Venkataramiah, Pleader; M.R.Ry. Sanjiva Kondiah Chetty, Merchant; M.R.Ry. G. Chinna Subbiah Chetty, Merchant; M.R.Ry. Kopporuppu Subbiah Chetty, Merchant; M.R.Ry. Sitarala Bala Venkata Subbiah Chetty, Merchant, and M. R. Ry. B. S. Subrahmanya Sastri, B.A., L.T., *Secretary and Correspondent*.

THE THEOSOPHICAL COLLEGIATE BOYS' SCHOOL

Benares City, United Provinces

STAFF

Mr. P. K. Telang, M.A., LL.B., *Head Master*.

Miss A. Herrington, A.C.P.
Mr. M. G. Kanitkar, B.A.
„ Damodar Prasad, B.Sc.
„ B. H. P. Roy Choudhari, M.A.
Pandit Chhedi Misra.
„ Radha Kr. Vayas, Matric.
Mr. R. V. Phansalkar, L.M.&S.
„ Md. Hafizulla Khan, Matric.

Mr. B. B. P. Chakravarty, Matric.
„ Braja Vilas, Inter.
„ B. Gajapati Saran Singh, Matric.
„ Md. Shahiduddin Ahmad,
Head Maulvi.
„ B. N. Banerji
„ B. Shiva Rao, M.A. (Prev.)
„ Ananda Murty, Inter.
„ B. Sukhdeb Bhattacharji, Matric.

Number of Students : 192, all boys.

Range of Teaching : Classes III to X (Matriculation).

This school occupies rented buildings belonging to the Indian Headquarters of the Theosophical Society at Benares. Mr. P. K. Telang, M.A.,

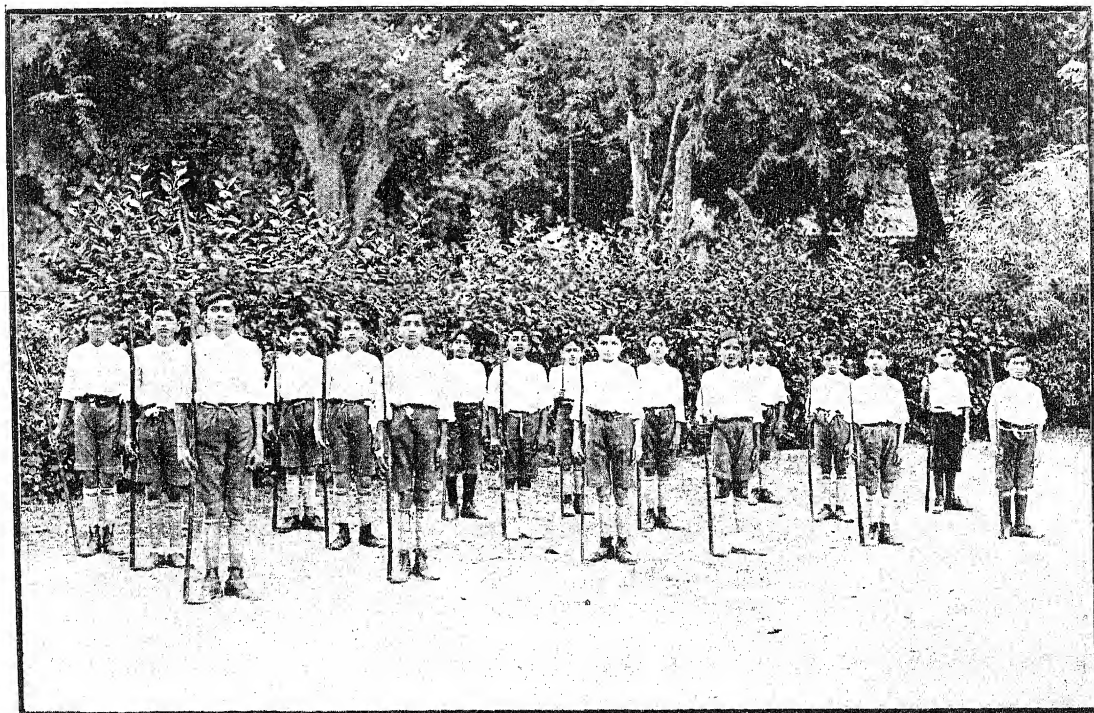
is about to leave us to take up Home Rule work in Bombay, and Pandit Iqbal Narain Gurtu, M.A., LL.B., formerly Head Master at the Central Hindu College, will take his place. Religious instruction is systematically carried on, the study and understanding of one's own faith and a respect for other faiths being the end kept in view, more attention being paid to the religious spirit than to doctrines and forms. There is prayer in common before school work begins, and three periods in the week for each class are devoted to religious instruction, one to the explanation of spiritual truths common to all religions and the other two to the particular religions to which the boys belong. For Hinduism, Muhammadanism and Christianity there are instructors belonging to the respective faiths. The presence of boys of different religions in the boarding-houses and the common prayers in the school have contributed very largely to the building up of a healthy spirit of toleration towards all religions.

Physical development is secured by paying particular attention to games. Hockey, football and cricket are played at different seasons, and in the hot weather swimming parties go to the Ganges. Captains, chosen from among the boys, look after the arrangements, and are helped and guided by members of the staff, who take part in the games. Drill is compulsory throughout the school classes. Matches are arranged with local teams, and teams are also sent to play the Cawnpore Theosophical School in alternate years. The Cawnpore teams returns the visit every second year, and thus a family feeling and sense of unity of the two institutions has been developed.

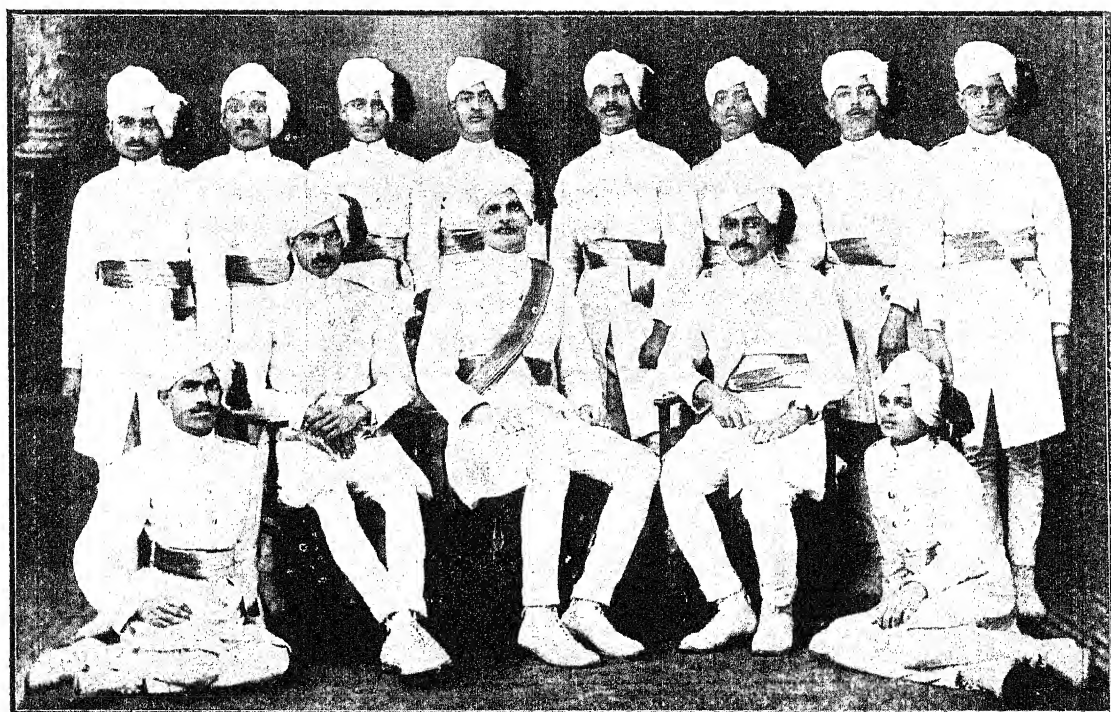
A large laboratory room for twenty students working at once has been constructed and fitted up, facilitating supervision of the practical work. A drawing class room with proper arrangements for light is also provided. There is a good library, worth about Rs. 2,000, and a reading room.

There are three hostels, all in rented houses belonging to the Indian Section of the Theosophical Society. They accommodate 48 students and three masters who personally supervise them. They are situated in a fine garden, and every care is taken to keep them in the best hygienic condition. Two or three poor boys are always admitted.

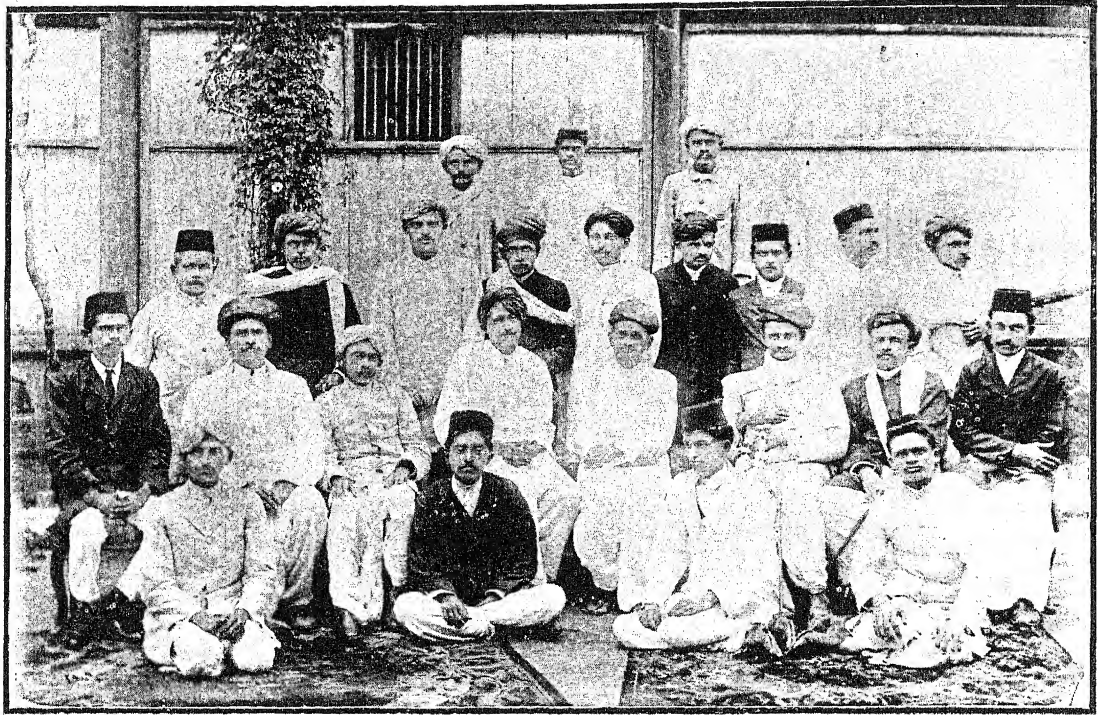
During the recent floods in Benares which caused heavy loss in the villages and to the people living near the bank of the river, the boys of the school organised relief parties, and they did much good work, which has been acknowledged by the District authorities.



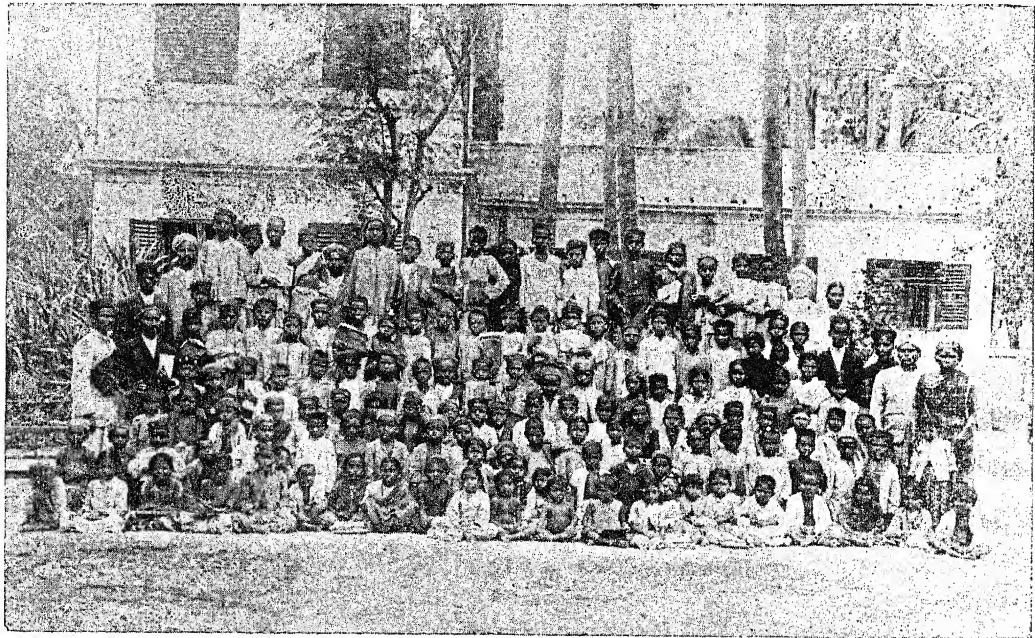
Cawnpore Theosophical High School, Boy Scouts.



Cawnpore Theosophical High School, Guards of Honour



Bhavnagar Sanatana Dharma High School, Staff.



Madras, Damodar School.

THE SANĀTANA DHARMA HIGH SCHOOL

Bhavnagar, Kathiawar

STAFF

Mr. H. L. Mehta, B.A., <i>Head Master.</i>	Mr. K. A. Trivedi, <i>Matric.</i>
„ C. T. Dave, <i>Inter. Asst. Head Master</i>	„ L. H. Thakkar, „
„ P. V. Thakkar, P.E., <i>Asst. Head Master.</i>	„ H. L. Thakkar, „
„ Gajanan U. Bhatt, B.A.	„ J. T. Keshani, „
„ Vithaldas M. Shah, B.A.	„ M. C. Parekh, „
„ Bhanuprasad M. Mehta, B.A.	„ C. V. Shah, „
„ R. C. Anjaria, P.E.	„ Y. J. Vohra, „
„ Kershasp P. Sinor, B.A.	„ K. S. Vohra, „
„ M. M. Mehta, <i>Matric.</i>	„ G. A. Maniar, „
„ P. M. Trivedi.	„ C. A. Desai, „
	„ C. V. Mehta, „
	„ H. N. Trivedi, „

Honorary Religious Instructor : Mr. Gopalji Odhavji Thakkar*Honorary Secretary* : Mr. Pranjivan Odhavji Thakkar.

<i>Number of Students</i> :	Brāhmaṇa Hindus	207
	Other Hindus	298
	Jains	58
	Muhammadans	18
	Parsis	4
	Total	585, all boys.

Range of Teaching : Standards I to VII (University Entrance Examination).

The school is now held in three separate buildings, two rented and one lent by the State, and is in great need of a building and grounds of its own, especially as it has increased in strength during the year from 425 to 565. A building fund has already been started by the local managers. There are now 93 boys in the Matriculation classes alone. This year the two "Sir Jasvant-simhji" scholarships of the Bombay University were thrown open to students of private as well as State schools, and Pratapray Mohanlal Modi, a boy of our school, secured the first scholarship. The Bhavnagar State is now granting a sum of Rs. 250 monthly to the school, with an additional sum at the end of the school year. 90 boys are admitted to free tuition in the school. Large additions have been made to the laboratory equipment, and the number of books in the library has increased to 1,388. The educational course is

that prescribed by the Bombay University, but either Samskrit or Persian is studied by all pupils in standards IV to VII.

There is morning prayer in each class and religious instruction is given from standard I to standard VII; in standard I by means of simple stories, in standards II and III orally from the *Rāmāyana*, in standards IV and V from the *Mahābhārata*, (special emphasis being laid on the essential points dealt with in Mrs. Besant's *Shrī Rāmachandra* and the *Story of the Great War*), in standards VI and VII from the *Bhagavad-Gītā*. Other books of a general religious character are also read in the higher classes. In this subject two half-hours weekly are arranged for each of the classes. There is also a cricket club and a debating society. As there are nine or ten large community hostels in the city there is no need for a hostel in connection with the school.

The local managers are Mr. Pranjivan Odhavji Thakkar and Mr. Gopalji Odhavji Thakkar.

THE ANGLO-SAMSKRIT HIGH SCHOOL

Bankipore, Behar

STAFF

Babu Bepin Chandra Mukherjee, B.A., *Head Master*.

Babu Satish Chandra Chakravarty, B.A.	Babu Favi Bhusan Gupta.
„ Ram Prasanna Das, B.A.	„ Tribeni Sahya Sinha.
„ Purna Chandra Bakshi, F.A.	Moulvi Syed Mohammad Abu Yousuf,
„ Sirish Chandra Gupta, B.A.	<i>Head Moulvie.</i>
„ Dharendra Nath Mukherjee, B.A.	Pandit Madan Mohan Misra Kavaya-
Moulvi Kabir Uddin Ahamad, B.A.	<i>teertha, Head Pandit.</i>
Babu Shiva Prasad Mukherjee, I.A.	Moulvi Syed Mohammad Nawab.
„ Sheo Dutt Narayan Sinha, I.A.	„ Syed Asfar Ali.
„ Debi Prasad Mukherjee.	Pandit Chandramani Upadhyia.
„ Ananta Kumar Bose.	Babu Jogindra Nath Mukherjee.
„ Jnanendra Lal Ganguly.	Mr. G. Malliah, <i>Religious Instructor.</i>
„ Jainandan Sinha.	Babu Jnanendra Mohan Ghosh, <i>Clerk.</i>

Correspondent: Rai Bahadur Purnendu Narain Sinha, M.A., LL.B.

Number of Students: 484, all boys.

Range of Teaching: Classes I to VIII (Matriculation).

The upper classes of this school are held in the large building erected for the purpose in 1901 by Rao Bahadur Purnendu Narayan Sinha. The lower classes occupy a rented house close by. The portico of the large building is not yet finished, and the rented house is of an inferior kind, not very suitable. Ground is scarce in the neighbourhood. The elder boys play on ground rented in the *maidan*, but the small boys have no suitable playground as the *maidan* is too far away for them. The school has sufficient mathematical and geographical appliances, benches, desks and blackboards. The instruction is mainly in Languages (including Samskrit), Mathematics, History and Geography. The library is a good one.

The religious teaching is now more systematic, Mr. Malliah having been transferred from Madanapalle to undertake this work. He teaches the upper classes, using the Sanātana Dharma series; and the Juniors are given lessons from the *Rāmāyaṇa* by Pandit Madan Mohan Misra Kavayateertha. Rao Bahadur Purnendu Narayan Sinha has also delivered valuable courses of moral and religious lectures. There is a games' teacher who supervises the games and exercises, which include football, badminton, club and dumb-bell exercises.

THE SHRI DAṆḌAPĀṆI NATIONAL SECONDARY SCHOOL

Palni, Madura District, Madras Presidency

STAFF

M.R.Ry.	Y. S. Narasimha Aiyar, B.A., <i>Head Master</i> .
„	H. Ramaswami Aiyar, <i>Matric.</i>
„	S. Rangaswami Aiyar, <i>Matric.</i>
„	K. S. Yejnasubramani Aiyar, <i>Matric.</i>
„	C. P. Sessa Aiyar, <i>Matric.</i>
„	K. V. Viswanatha Aiyar, <i>S.S.L.C.</i>
„	V. Sethumadhava Rao, <i>Drawing Master</i> .
„	R. Guruswami Chettiar <i>Drill and Gymnastics Instructor</i> .

Correspondent : M.R.Ry. N. Ramaswami Aiyar, B.A., B.L., Madura.

<i>Number of Students</i> :	Boys	126
	Girls	3
	Total	129

Range of Teaching : Classes 3 and 4 ; Forms I to III.

Palni, a famous religious centre in the Madura District, has long been suffering from very inadequate educational facilities. Our school was started in July 1914 on the ashes of an earlier Lower Secondary School which had died owing to the withdrawal of recognition. The public are contributing fairly well to the new school, and if they continue there is prospect of a handsome building and site being secured, and of the advancement of the school to higher forms. Steps are being taken to secure a good site. The school is held at present in the upper story of a large chatram, of which the town has many, where a number of class-rooms, temporary and permanent, have been erected. These premises are suitable for the time being, but the school must grow ere long. It is hoped that one of the local Zemindars will assist it to obtain the new building and site. A section of the public promised Rs. 10,000 during my visit to the school, and they have paid up half the amount. When the remaining half is paid, and the noble Zemindars help, the school will take a decisive and permanent step forward and become one of the good High Schools of the Presidency. Delay will affect adversely the prestige of the school.

During the period under review M.R.Ry. Y. S. Narasimha Aiyar, B.A., former First Assistant of our Proddutur High School, has been transferred here as Head Master. The school has suffered much owing to plague, which caused it to be closed for nearly four months, affected its strength and finances, and struck down its Drawing and Gymnastics Instructor, M.R.Ry. C. V. Ranganatha Rao.

The teachers are all professionally qualified, except one, and good work is being done. Additions to the equipment are necessary, especially science apparatus, maps and books, and the Director has sanctioned a grant of Rs. 580 for these.

The school work opens each day with a prayer, and this year systematic religious instruction has been commenced, based upon the Sanātana Dharma Text-Books. One hour a week is devoted to this in each class. The parents of Muhammadan boys have expressed a desire for the teaching of Hindustānī and the Koran, and we hope that we shall be enabled to respond to this wish.

Regular drill and gymnastics are carried on, but want of ground much hampers this, and renders games and sports ineffective. The Head Master is arranging to conduct excursions for the study of local Geography and History.

SHRI MINĀKSHĪ VIDYĀSHĀLĀ

Madura, Madras Presidency

STAFF

Miss E. Razoux Kuhr, *Principal.*

M. R. Ry. L. Subramania Aiyar.	M. R. Ry. K. S. Esvara Aiyar.
„ D. Subramania Aiyar.	Shrīmatī Raghavulu Ammal.
„ S. Esvara Aiyar.	„ G. Thavamani Ammal.
„ K. Ramaswami Aiyar.	M. R. Ry. Venkatakrishna Sastri,
Shrīmatī Pichai Ammal.	(Sanskrit).
„ Ponnamani Ammal.	„ Ramanatha Aiyar (Music).
„ Rukmani Ammal.	

Superintendent : M. R. Ry. N. Ramaswami Aiyar, B.A., B.L.

Correspondent
and Secretary } M. R. Ry. A. Rangaswamy Aiyar, B.A., B.L.

Number of Pupils : 290, all girls.*Range of Teaching* : Infant Standard and Classes I to VI.

This school has an excellent building of its own, standing in a good plot of land in the best part of the town. This year new rooms have been added to serve as residential quarters for Miss Kuhr, and the value of the property is now estimated at about Rs. 28,000. The school is in its twelfth year, and continues to do very useful work. It is deservedly popular. The fall in strength from 340 to 290 is due partly to admissions being more limited than last year, when the building was overcrowded, and to the opening of four new Municipal girls' schools in the town. Miss Kuhr is a retired educationist of the Dutch Government, and has done much to improve the school.

Religious teaching is systematic, Class VI using selections from the *Mahābhārata*, Class V, the *Rāmāyaṇa*, Class IV the *Āryamata Upākhyānam* and the lower classes the *Sanātana Dharma Catechism*, and there is morning and evening prayer for the whole school. The general health of the pupils is good, and special attention is given to flag-drill and healthy indigenous games. In addition to needlework, drawing and music, there is a little manual culture in the form of clay-modelling, mat-making and gardening. It is hoped that this school will develop into a Girls' High School in which Hindu widows may be trained as teachers.

SHRĪ SARASWATĪ PĀTHASHĀLĀ FOR GIRLS

Kumbhakonam, Madras Presidency

STAFF

Miss P. F. Parsons, B.A., L.T., *Hon. Superintendent.*Miss D. M. Codd, *Asst. Hon. Superintendent.*Shrīmatī Visalakshi Ammal, *Hon. Teacher.*

Shrīmatī B. T. Muthammal,

Head Mistress.

M.R.Ry. T. Muthukrishnayer.

Shrīmatī T. Gnanamoniammal.

Shrīmatī K. Lakshmiammal

M.R.Ry. K. Muthusami Bhagavathar,

Music Teacher.

Shrīmatī Thailammal.

The following are honorary part time teachers :

M. R. Ry. S. Rajaram Aiyar, B.A., (Religion).

,, S. Sarangapani Aiyengar, B.A., L.T., (Religion).

,, S. Rajagopala Aiyengar, (History and Geography).

Shrīmatī Chinnamma, *Pupil Teacher.**Correspondent* : M.R.Ry. S. Rajaram Aiyar, B.A.*Number of Pupils* : Girls 133

Boys 2

Range of Teaching : Infant Class to Standard VII.

The school is still held in the fine Theosophical Hall, of which the upper story has been much extended to provide residential quarters for Miss Parsons and Miss Codd. The land for the new school building has been acquired and the foundation-stone was laid by the President of the Trust on 12th March, 1916. The building has since risen to the basement level. The revised estimate for the building is Rs. 23,000, and it is expected that Government will increase the sanctioned grant to half of this. The school is well furnished and has a good library.

The work of the day begins with suitable shlokas and is closed with religious song. There is also carefully graded religious teaching in each class, *Shrī Rāmāyaṇa*, *Shrī Mahābhārata*, *Āryamata Upākhyānam* and the Sanātana Dharma series being used. All the pupils are taught to play both English and Indian games, and in classes up to the second games are included in the time-table. In the middle of the morning session each day the whole school has ten minutes' open-air drill. The girls take great delight in kolattam and drill, and in dumb-bell and skipping exercises. Gardening is

now a special feature. Some of the girls have plots of their own. Needle-work, drawing and leaf-plaiting, clay-modelling and other kindergarten occupations are prominent.

An English Games' Club, conducted by Miss Codd, has been formed for the girls of the higher classes. In it they play games and learn conversational English. The Tamil Games' Club is supervised by Miss Parsons and the Head Mistress. Miss Parsons also holds a teachers' class every Saturday morning. Dr. Wright of Kumbhakonam is voluntarily teaching Hygiene and Sanitation in Tamil every Tuesday in the school, and the lady teachers of the Municipal Schools have been directed to attend the course, which is very popular.

Special mention should be made of the noble devotion of Shrīmatī Visalakshi Ammal, a Brāhmaṇī widow who, seeing the need of the country, offered her services free, and is now to be found every day, bright and happy, in the midst of our children. The honorary services of Messrs. S. Rajaram Aiyar, S. Sarangapani Aiyengar and S. Rajagopala Aiyengar, are also of the highest value.

THE THEOSOPHICAL GIRLS' SCHOOL

Gorakhpur, United Provinces

STAFF

Miss Mary Forster, (Graduate in Hons., Nat. Sc. Tripos,
Newnham Coll., Cambridge) *Hon. Principal.*

Miss Kundu, *Head Mistress.*
Mrs. Dan.
Mrs. John.

Mrs. Banerji.
Mrs. Kailas.
Mrs. Neogi.

Correspondent : Babu B. Ayodhya Das Saheb, Bar-at-Law.

Number of Pupils : 111, all girls.

Range of Teaching : Preparatory, to Class III.

This school has been affiliated to the Trust during the present year. The bungalow and compound, which is suitable and central, has been purchased by Miss Forster. The school is well equipped with desks and benches, tables and blackboards, but more maps and apparatus are required. Tuition is quite free, but a charge is made to girls who want conveyance.

School work begins and ends with prayer, and the Head Mistress gives moral instruction with the aid of the *Sanātana Dharma Catechism*. Drill, drawing and sewing receive much attention. Most of the girls are in the preparatory classes, as they are withdrawn for early marriage before they can progress far in the school. Still it is hoped that higher classes will be opened year by year.

THE N. P. R. THEOSOPHICAL GIRLS' SCHOOL

Vayalpad, Chittoor District, Madras Presidency

STAFF

Superintendent: M.R.Ry. A. K. Lakshmana Rao.

M.R.Ry. M. V. Venkatasubbaiah, *Head Master*, (Drawing, etc.)

„ Venkatachalamaiah, (Music, Singing, etc.)

„ Mangaiah, (Sewing, etc.)

Correspondent: M.R.Ry. R. Seshagiri Rau, Pleader, Madanapalle.

Number of Pupils: 68, all girls.

Range of Teaching: Infant Class, to Standard IV.

This old school, started many years ago by M.R.Ry. O. L. Sarma, has now been transferred from its old narrow room to a spacious house with a good compound which is being purchased for it by the Trust. It is a free school, maintained by the Trust and grants. The chief event of the year was the visit of the President of the Trust, who was very pleased with the way in which the girls recited and performed drill and kolattam, and with the tone and general discipline of the school.

School work is begun with prayer and songs in praise of Lakshmi and Sarasvatī. The *Sanātana Dharma catechism* and the *Rāmāyana* are used as the basis of religious teaching in the classes, and every Friday evening the girls assemble, perform pūjā to the Goddesses, and spend a happy evening in singing and worship. The discipline is good; girls appear neat and clean. Prizes and marks are given for cleanness, neatness and good manners, and the girls are protected from harshness and fear. The new ideals are taking root, and are appreciated by teachers and pupils alike.

Drawing, sewing and music are taught by competent teachers. The girls also do some work in the garden. The physical health of the girls is

improved by regular musical kolattam and drill of the old Indian kind, which are not inferior to the modern eurythmics of the West. Apparatus and furniture are required.

The Correspondent adds a regretful note that most of the girls are taken away from school for marriage at about the age of twelve, when they are most ready to enjoy school life and profit by it.

THE MARANA GOWNDER THEOSOPHICAL GIRLS' SCHOOL

Coimbatore, Madras Presidency

STAFF

Miss E. B. Noble, L.L.A. *Principal.*

M.R.Ry. E. Krishniah, <i>Head Master.</i>	Shrīmatī M. Ponnammal.
Shrīmatī D. Chikikutayammal.	„ K. Devibaiammal.
„ N. Subbammal.	„ M. Karuppammal.

Number of Pupils: 242, all girls.

Range of Teaching: Infant Class, to Standard IV.

This school was established on May 28th, 1906, and was for a long time carried on in the Theosophical Hall, Coimbatore, under the management of four trustees: Rao Saheb Marana Gownder, M.R.Ry. S. N. Ramaswami Aiyar, M.R.Ry. C. Thiruvencataswami Naidu, and the General Secretary of the Theosophical Society in India. I visited the school in November last, and arranged for the Trust to take it up on the following terms: M.R.Ry. Marana Gownder transferred to the Trust as an endowment for the school the sum of Rs. 5,000 standing in the Krishna Vilāsa Bank, and undertook to add to this Rs. 2,000 before December 1915, and contribute Rs. 40 a month from January 1916 until the payment is commuted by a further donation of Rs. 5,000. Mr. Gownder remains a member of the advisory committee, and one of his male descendants will succeed him. The Trust undertakes to maintain the institution as a free school. The four trustees executed a document in these terms in handing the school over to the Trust. M.R.Ry. C. V. Venkata-ramana Aiyangar, B.A., B.L., had already in hand Rs. 1,500 of the school money, and I arranged for the payment to him of Rs. 1,000 of the sum payable to us in November, in consideration of which he executed in our favour a Usufructuary Mortgage Bond for ten years upon his large town house

adjoining the Theosophical Hall. The school is lodged in this excellent house, and the Principal lives in the upper storey. A piece of land adjoining the school was bought for the school by M.R.Ry. Marana Gownder, but the right has been disputed, and the matter is under litigation.

The school has had a sudden accession of strength. In August 1914 there were 124 girls. The number sank to 103 in April 1915, and the school suffered further loss in January and February 1916, when plague visited the town. Since the reopening in July 1916 girls have continued to enter, and there are now 242. It is a remarkable fact that 95% of these are Brāhmanīs. This illustrates the demand for religious teaching in girls' schools, especially as the school is within a few hundred yards of the Government Training School for girls on one hand and a large Mission Girls' School on the other.

The school is opened and closed with Tamil Hymns and Sanskrit Shlokas. Religious teaching is given on the basis of the Sanātana Dharma Catechism. Music and singing are a special feature of the school, and there is daily musical drill. There is great need of furniture and apparatus.

The local advisory committee is composed of Miss E. B. Noble, *Secretary*, Rai Saheb Marana Gownder, M.R.Ry. S. N. Ramaswami Aiyar, M.R.Ry. C. V. Venkataramana Aiyengar, B.A., B.L., and M.R.Ry. N. Kuppana Gownder.

THE P. V. C. HIGHER GRADE ELEMENTARY SCHOOL

Vayalpad, Chittoor District, Madras Presidency

STAFF

M.R.Ry. A. K. Lakshman Rao, *Head Master*.

M.R.Ry. A. Rama Rao.	M.R.Ry. H. Vittala Rao.
„ B. Shama Rao.	„ T. Sreenivasa Rao.
„ C. S. Kuppuswamy Iyer.	„ R. Sitha Ramaiah, <i>Gymnastics</i>
„ S. Vasudeva Sastry, <i>Telugu</i>	<i>Instructor.</i>
<i>Pandit.</i>	

Correspondent : M.R.Ry. R. Seshagiri Rao, Pleader, Madanapalle.

Number of students : 173, all boys.

Range of teaching : Standards, Infant to VII.

This school was started as a Lower Secondary School, but was reduced to Elementary Grade on account of the loss of its endowment of Rs. 3,000 in a bank failure some years ago. The old building has been altered considerably during the year. A large portion has been re-roofed and divided to provide three good well-ventilated class rooms, and additions have also been made to the building. A small adjacent site has been added to the compound, and this has much improved the appearance of the school. The site is about 5 acres, which is being cleared and levelled for playing fields, and the Taluk Board has under consideration proposals to give us two more adjacent plots. The position of the school is excellent, with entrances on two main roads leading to the railway station. The progress of the school is good, and fee income and grants have both increased substantially. All subjects of instruction are taught through the medium of Telugu, except English, in which the direct method is used.

The school work each day is begun with a suitable prayer followed by a moral lesson, and at the close the day's work is offered as a sacrifice to God. The Sanātana Dharma Catechism in Telugu and English is used as a foundation for religious instruction from standard II to standard VII. On festival days the pūjās are explained rationally to the boys as far as possible. The Telugu Pandit holds weekly classes to teach the Sandhyāvandanam to the Brāhmaṇa students who wish to learn it.

Discipline is maintained without violence or harshness, in accordance with Trust ideals. The Correspondent holds occasional meetings of the teachers for the study of ideals outlined in *Education as Service* and the teachers guide the children by their own conduct and their love for them. There is a literary union, an historical association, and other movements, in which the teachers also take part.

Drill is systematically conducted by a competent teacher, and the elder boys play football. Games and gymnastics will improve greatly when the ground is made more fit and more apparatus can be obtained. Kindergarten subjects and a little gardening constitute the only manual training. The school is growing, and more accommodation and equipment are needed, especially apparatus for Elementary Science and Geography.

The Correspondent's report concludes with words of appreciation of the earnest work of the Head Master, which I heartily endorse.

THE THEOSOPHICAL ELEMENTARY SCHOOL

Madanapalle, Chittoor District, Madras

STAFF

M.R.Ry. V. Khanda Rau, *Head Master.*M.R.Ry. N. Gopal Rau
„ K. Seshagiri RauM.R.Ry. T. K. Ramachandran
„ P. R. Seshagiri Rau*Correspondent* : M.R.Ry. R. Seshagiri Rau, Pleader.*Number of Pupils* : 173, all boys.*Range of Teaching* : Infant class, to standard IV.

The building now occupied by the school is situated in a beautiful garden close to the Vishṇu and Shiva temples of the town, on the bank of the river. Its new hall, presented by M.R.Ry. V. V. S. Avadhani, Special Judge, is large enough for public meetings, social gatherings and dramas. The property, under its new name of the “Vasanta Vidyālayā,” will be a delightful source of inspiration and usefulness for generations to come. Already the hall is being used weekly for large gatherings of ladies of the town, meeting under the leadership of Mrs. M. E. Cousins.

The school is a free one, at present attracting mostly children of the poorer classes. It has an opportunity of opening out into a magnificent school on the lines of the well-known Tuskegee Institution in America, where the students as part of their manual training and the means of character-development were organised and trained so that they built their own school, made furniture and clothing, and grew and cooked their own food. You have already approved a scheme which I have drawn up for this purpose, but I regret we have not yet been able to bring it into effect.

The school work is commenced and closed daily with prayers from the Bhagavad-Gītā, and the Sanātana Dharma Catechism in Telugu is used as a basis for religious instruction. The Correspondent holds a teachers' meeting every Thursday for the study of the ideals contained in *Education as Service*.

Drill is taught, and the boys play Indian games in the garden and the river bed. The elder boys are learning gardening, each one having his own plants on a small piece of land prepared by himself.

THE SANMĀRGA FREE SĀMSKRIT SCHOOL

Bellary, Madras Presidency

STAFF

Pandit : M.R.Ry. N. Bhima Sastrulu.*Correspondent* : M.R.Ry. R. Jagannathiah.

<i>Number of Pupils :</i>	Boys	28
	Girls	3
	Total	31

This school, started by M.R.Ry. R. Jagannathiah in 1889, is recognised by Government as an Advanced Samskrit School—the only one in the Ceded Districts. It is held in a suitable building lent by the local Theosophical Lodge. The Pandit is well up in Kāvyaś, Alāmkāra and Logic, and is pronounced quite competent for the work of superintendent of Samskrit Colleges.

The Bhagavad-Gītā is taught in the advanced class with word meaning, and in the lower classes verses are learnt by heart. A room is set apart, in which the students perform Bhajana every Saturday, and pray daily before attending class.

Every evening after 5.30 the boys play football and country games in an open space in front of the building.

THE OLCOTT PANCHAMA FREE SCHOOLS

*Madras*Miss C. Kofel, Adyar, *Superintendent*.

THE OLCOTT FREE SCHOOL, Adyar,

Head Master : M.R.Ry. M. C. Venkatesa Nayagar.

Six Assistants.

Girls 33; Boys 117; Total 150.

THE H. P. B. FREE SCHOOL, Kodambakam.

Head Master : M.R.Ry. J. C. Samuel.

Three Assistants.

Girls 29; Boys 73; Total 102.

THE DAMODAR FREE SCHOOL, Teynampet.

Head Master : M.R.Ry. M. Ponnuswami Pillai.

Nine Assistants.

Girls 78, Boys 140 ; Total 218.

THE TIRUVALLUVAR FREE SCHOOL, Mylapore.

Head Master : M.R.Ry. T. Kuppuswamy.

Three Assistants.

Girls 15, Boys 85 ; Total 100.

THE ANNIE BESANT FREE SCHOOL, Krishnampet.

Head Master : M.R.Ry. G. Raju Mudaliar.

Nine Assistants.

Girls 57, Boys 179 ; Total 236.

Total Number of Pupils : Girls 212

Boys 594

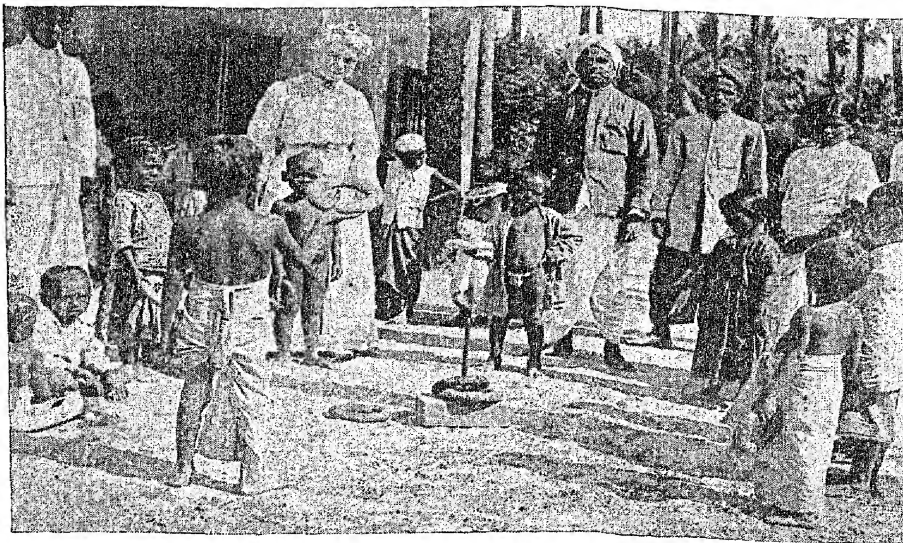
Total	806
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Range of Teaching : Kindergarten, up to Standard IV.

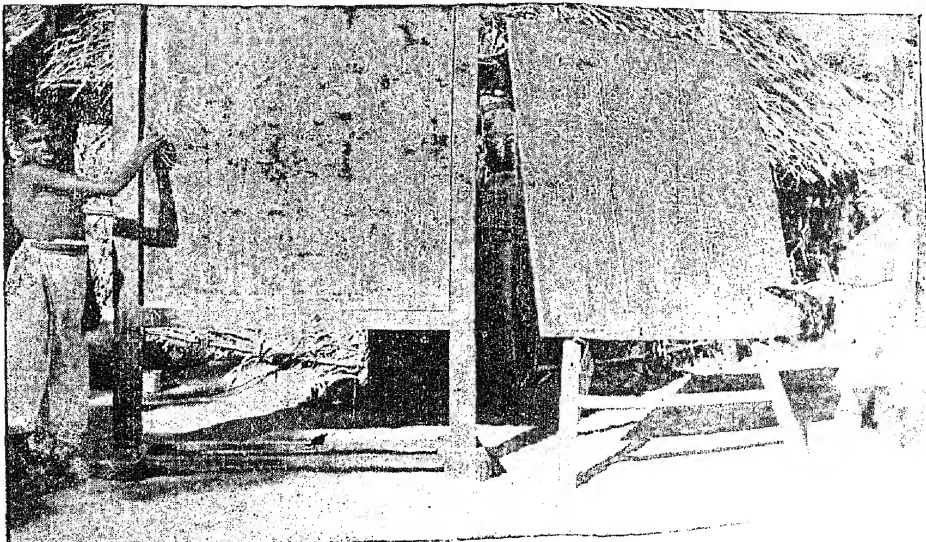
The work in the five schools and the teacher's training class has been carried on along our own lines, with satisfactory results. The schools are all free, and the poorest children are given rice cakes in the middle of the day. The coats, shirts, etc., that are made in the sewing classes are also distributed among them, and a few bright pupils are helped to higher education.

Religious instruction is given with the aid of the Sanātana Dharma Catechism, specially adapted. Moral instruction is specially emphasised by small dramas played by the children. Indian and other gymnastics and games are taught, and also Sewing, Sanitation and Hygiene, Nature Study, Civics, History and Geography, Leaf and Rattan work, Dramatisation of Stories, Gardening, Drawing and Brushwork. Discipline is kept entirely by love.

The Olcott School has a small closed building, and two tiled halls on rented ground. The H. P. B. School has a good building and playground. The Tiruvalluvar School has a fairly large building and one small tiled hall, with a good garden. For the Damodar School the Corporation of Madras built an excellent two-story building in a large plot of ground. These are kept up by a small nominal rent. The Annie Besant School has also a medium-sized building on the same terms, but it is now too small for the number of pupils. In all the schools the furniture is of the simplest. No peons or gardeners



Madras, Tiruvalluvar School.



Madras, Oleott School.



Madras, Olcott School.

are kept; all the work is done by co-operation of teachers and pupils. All the schools have small libraries and museums and in the Damodar school there is a larger library, attached to the teachers' training class. Miss Kofel writes:

"Altogether the work is going on fairly well in the five schools. The Inspectors' reports on all the subjects, manual and classical, are always very favourable, papier maché work, bookbinding, gardening, sewing, both for boys and girls (they are all taught together) by hand and with the machine, also rattan plaiting, which has only recently been introduced, have been especially approved of by the Inspectors of late, as they consider these occupations particularly suited and helpful in after life to our class of children. We try to do everything in as inexpensive a way as possible, with such materials as the pupils might easily get in their homes. In the dry sand on the ground the first letters and drawings are formed; clay, as found in the nearest pond, is modelled into the shape of various familiar objects; waste paper is utilised for the papier maché work; with pieces of ordinary charcoal left over from their fires the children make their drawings on common white or brown paper; they are shown how to mix cheap coloured powders bought in the bazaar in such a way as to produce quite artistic effects in their brushwork; out of small samples received from some of the shops, they are taught how to make little pin cushions, bags, pen wipers and needle books, while the larger pieces are transformed by them into many coloured coats and jackets, which they afterwards wear with great pride. In two of the schools where there are no mistresses the sewing is taught by the masters, who had first to be taught themselves. The vegetables which the youngsters have cultivated themselves in the school garden they take home with great glee, and many a one tries to turn an empty little patch of ground near his home into a flower garden."

The greatest drawback to the work is the lack of funds. The yearly expenditure comes to over Rs. 9,000. Of this Rs. 3,000, generally, is received as Government grant, and the balance has to be made up by the donations of those who sympathise with the work. The greatest credit is due to these, and to the Hon. Superintendent, Miss Kofel, who works untiringly and almost unseen to keep up the splendid standard that these model schools have attained. Miss Kofel also desires to record her thanks to M. R. Ry. C. N. Subrahmanya Aiyar, retired Asst. Inspector of Schools, and to Mrs. Annie Larmuth for their assistance in visiting the schools.

THE THEOSOPHICAL PANCHAMA SCHOOL

Madanapalle, Chittoor District

STAFF

M.R.Ry. A. Krishnayya, *Teacher.**Correspondent* : M.R.Ry. R. Giri Rau, B.A.*Number of Pupils* : Boys 15

Girls 1

Total 16

This free school occupies a nice little plot of land in the village founded by the Trust. It has been recognised and admitted to aid. There are over fifty houses in the village, each standing on its own plot, and the best portion has been reserved for the school, which should be a permanent centre of inspiration for the community. A number of students of the High School and College, mostly Sons of India, resolved to help the panchamas, and with praiseworthy exertion collected enough money for an excellent stone building, to which the Trust has contributed the roof. The hall is 25 ft. by 12½ ft., and has at one end a recess containing a shrine with an image of Vishṇu closed in by wooden doors.

General religious instruction is given by means of stories from the *Rāmāyaṇa*. There is regular drill. The Trust has given Rs. 50 to start the teaching of shoe-making, and it is hoped that gardening, carpentry and building work will also be taken up in course of time. In connection with this a night-school for adults will also be put on a definite basis shortly.

HEADQUARTERS

The general business of the Trust is carried on under the direction of the President from the Hon. Secretary's office, the octagon room of the River Bangalow, at the Theosophical Society's Headquarters, Adyar, Madras.

STAFF

Hon. Secretary : Ernest Wood, Esq.*Hon. Treasurer* : A. Schwarz, Esq.*Hon. Inspectors* : (for boys) G.S. Arundale, Esq., M.A., LL.B., F.R.Hist.Soc.

,, (for girls) Miss Francesca E. Arundale.

Travelling Representative : Ernest Kirk, Esq.*Assistant Secretary* : Mrs. Hilda Wood.

The work of encouraging private efforts in the founding and management of educational institutions, and of propaganda on behalf of the educational ideas and reforms for which we stand, has naturally fallen mainly to the lot of the President and the Headquarters' staff, but much has also been done locally by the staffs of the various schools. I have visited Madanapalle, Coimbatore, Hospet, Vayalpad, Kumbhakonam, Bombay, Chittoor, Tirupati, Vellore, Proddutur and many other places on Trust business, and have everywhere found audiences who greatly appreciate our ideals, methods and work. Mr. Arundale, since his return from England in April last, has visited Madanapalle and other places in both North and South India, delivering effective lectures, and Miss Arundale has been at work mainly for the Girls' College in Benares. Mr. Kirk has travelled far and wide in search of funds for the Trust. Mr. Arundale and I have also written a number of articles and leaders which have appeared in *New India* and other papers. The results of all this work, together with your own magnificent activity and inspiration, are all to the credit of the Trust, which is thus felt as a power in the land. Schools by the hundred, and teachers by the thousand, are being attracted more and more by the ideals and methods affirmed by the Trust.

In my last report, I mentioned schools and preparatory work at Gayā, Gorakhpur, Kaniyur, Coimbatore, Tindivanam, Ootacamund and Nagore. The girls' schools at *Coimbatore* and *Gorakhpur* have now come under the Trust, and are listed in the body of this Report. One boys' school and two girls' schools have been started at *Gayā*, where the Mahārāja of Tikari gave us about 40 acres of ground, on condition that we start on it a school or college before July 1918. As this has been a year of retrenchment and consolidation the schools at *Kaniyur* and *Tindivanam* and the property at *Nagore* have not yet been taken over by the Trust. You have already given your consent to the taking over of the excellent Lower Secondary School at *Kaniyur* as soon as it can be improved and satisfactorily financed and organised. Additional land is about to be obtained, and there is prospect of a considerable fund for enlargement and maintenance of the school. You gave your consent also in the case of *Tindivanam*, but I am waiting the results of questions in connection with land before acting definitely in the matter. This school is well endowed, and we had arranged to take it up in January 1916. The proposition for a school at *Ootacamund* may be considered to have collapsed, as the local response has not been sufficient. I mentioned in my last report that at *Nagore* Mr. V. Ramachandra Naidu, a notable friend of the Trust, had undertaken to

present to the Trust a nice garden of about 10 acres, containing bangalows, outbuildings and tanks for the purpose of starting a school. It is proposed to have there an institution carried on on the principles of the Tuskegee School of Mr. Booker Washington in America.

ENGLISH BRANCH

I do not mention the Letchworth school in the body of my Report this year, as it forms the first school of the ENGLISH BRANCH of The Theosophical Educational Trust. In the reorganisation I have not yet been able to obtain full statistical information, which will have its due place in my next Report. The Trust has secured as Organising Inspector Miss Beatrice de Normann, a devoted Fellow of the Theosophical Society, who has resigned her post as one of H. M. Inspectors of Schools in order to take up, under the Trust, the work of educational reconstruction. The difficulty of finding teachers who heartily embody the new ideals has led to the formulation of a new training scheme for teachers and social workers. Miss de Normann writes that work under this scheme will begin at once at Queen Mary's Hostel, Campden Hill, London. A "Theosophical Fraternity in Education" has been formed and is affiliated to the Trust. Its aims are "(1) To endeavour to bring Theosophical Ideals into all branches of Education, and (2) To try to secure conditions which will give freedom for the expression of those Ideals." Its officers are :

President: G. S. Arundale, M.A., LL.B., F.R.Hist.Soc. Vice-Presidents: The Baroness d'Asbeck, *Licenciée ès lettres*, Mrs. Despard, The Lady Emily Lutyens, Muriel, Countess de la Warr, Mrs. Baillie Weaver. Secretary: Miss B. de Normann. Committee: Miss Francesca Arundale, Mrs. Christiana Duckworth, Alexander Farquharson, M.A., Miss A. Lockwood, Mrs. S. Ransom, Miss M. K. Sweet, Capt. St. John, Dr. Armstrong Smith, B.A. Tomes, and others.

The Fraternity stands in the School for :

1. Reverence for the child's individuality, and the belief that individuality can best develop through discipline that aims at freedom.
2. Self-discipline and Self-government, leading to increased individual and collective responsibility.
3. Co-education, *i.e.*, not mere mixture or uniform treatment of the sexes, but a system in which their mutual influence for good has free scope.

4. Vital religious teaching, consistent with the broadest tolerance for all genuine beliefs.

5. The elimination of competitive individualism and the substitution of co-operative individualism.

6. The training of the future citizens of the Empire to fulfil their obligations to their immediate surroundings, to their country, to the British Commonwealth, and to humanity as a whole.

7. Generally, the discovery of how it is possible to put the new ideals into practice in the school of to-day.

It stands in regard to the Teacher for :

1. Recognition of the teaching vocation as one of the most highly honourable.

2. Freedom to attempt and test new developments in educational theory and practice, and encouragement in all pioneering work.

3. Closer co-operation between teachers throughout the different grades of the profession, and between parents and teachers in all types of schools.

4. The promotion of international relations between teachers with similar ideals in all countries.

And generally for :

1. The provision of a system of education which shall be continuous from birth to adult life.

2. Co-operation with other movements with a view to awakening the interest of the general public in education.

3. The attempt to secure that education shall be controlled by those devoted to its interests.

The Garden City Co-educational Theosophical School, at Letchworth, was started on January 20th, 1915. The Principal is Dr. Armstrong Smith, who conducts the education of the pupils on the most advanced and liberal lines, consulting the innate tastes and capacities of each, encouraging a sense of beauty and of responsibility and freedom, and avoiding examinations and home work as far as possible. Religious teaching is carefully attended to, with the aid of *The Universal Text Book of Religion and Morals* and various scriptures. Very great care is taken of the physical health and training of the pupils, and a feature of the school is the modern system of Eurhythmics, in which graceful exercises are performed to music, and perfect control of the body is gradually attained.

Another school has been opened at Bromley, in Kent, in a beautiful house lent to the Trust for two years, at the end of which, if the school is a success, the property is to be given to the Trust. It is a free school, and £1,200 is provided for its maintenance during the two years. Three other schools are also probably affiliated to the ENGLISH BRANCH by this time.

APPENDICES

As this Report will come into the hands of many readers, I have ventured to append to it some portions of an article of your own which I believe will be of great use to those who require information regarding the ideals of the Trust. In previous years our Report has suffered much from want of such an appendix.

As usual, I also append the statements prepared by our esteemed Treasurer, Mr. A. Schwarz: (1) abstract of the Adyar Trust Fund, (2) Assets of the Trust, (3) Income and Expenditure of the Schools, (4) Donations and Subscriptions collected, and (5) Balance Sheet of the Olcott Panchama Schools. They record our financial position on March 31st 1916, in accordance with rule 9 of the Trust. The Assets show a very gratifying total, approaching Rs. 3,00,000 or £20,000. It is impossible to mention here the names of all those who have made sacrifices during the year in order to help the cause with time, money and work; they are written in the records of the law of Karma; but I must express our most grateful thanks to Seth Ratamsi Dharmsey Gocul-dass who never fails to send his most valued donation of Rs. 500 each month.

In conclusion, in the name of all of us, workers, teachers, students and parents, I beg to offer you our most grateful reverence and recognition for the splendid inspiration, light and energy that you have showered upon us and brought into our lives.

I have the honour to be,

Revered Madam,

Ever your devoted servant,

ERNEST WOOD,

Hon. Secretary,

Theosophical Educational Trust.

INDIAN EDUCATION AND THE THEOSOPHICAL EDUCATIONAL TRUST

BY ANNIE BESANT

THE question of education looms largely in these modern days, and demands the attention of all patriots. In this ancient country, education has passed through many stages, and there is no reason to regard the present condition as final. The *Rāmāyaṇa* tells us that, in the far-off days of Rāma-chandra the Blessed, education was universal, every one could read and write. Even if the modern critic argues that we cannot rely on the historical accuracy of the *Rāmāyaṇa*, we may yet retort that in the days of the writer of the great epic, whatever may be the date, universal education was regarded as necessary under the reign of an ideal King.

In latter days, India had her great centres of learning, in which were groups of learned Pandits, ascetic, austere in life, devoted to profound study, teachers of the Brahma-vidyā; to these, from all parts of India, twice-born students flocked for teaching; they were sheltered, clothed, fed out of the food collected for their Gurus, and the great stores of learning possessed by these Gurus were freely poured out to them. For twelve, for twenty-four, for thirty-six years the pupils studied, leading regulated, frugal, hard lives, Brahmachāris every one of them. These Universities, for such they really were, were resorted to by the Brāhmaṇas, the learned class. The Kshattriyas, the rulers and warriors, were likewise trained in a knowledge of the Vedas, but they underwent a strict military training from childhood—as indeed they still do—learning to ride, to shoot, to use sword and lance, studying also the Shāstras which taught of rule, of policy, of weapons. The Vaishyas, the great mercantile community, studied the Vedas, and were further instructed along the lines necessary for their success in business of every description. For the labouring population there were the pīth schools—which still survive—where they learnt to read, to recite, committing whole books to memory, to

reckon, mastering multiplication up to high figures and fractions, the pupils doing in their heads sums which would puzzle an English undergraduate. The education of the poor was further looked after by the travelling teachers, sādhus and sannyāsis, the villagers gathering at eventide round the village tree, where the sādhus preached to them and sang to them, reciting the stories of the *Rāmāyaṇa* and the *Mahābhārata* and the Purāṇas in the vernacular, chanting devotional hymns and the exquisite teachings of the local saints and poets. The result of this was a peasantry who, judged by the western standard of literacy, the being able to read and write, may, since the widespread destruction of the pial schools, be "illiterate," but who are truly literate, if acquaintance with great literature is to be considered, the most cultured peasantry on the face of the earth, peasants who grasp the great laws of being, reincarnation, karma, and the unity of all that lives, though they may be innocent of English, have never heard of Southey's *Life of Nelson*, or Smiles' *Self Help*. The women and the peasants of India—the Mother's two most misunderstood classes—may be illiterate, judged by the crude standards and methods of a foreign country, but for real culture and wisdom the Indian woman need not fear to face the women of any western country, and the Indian peasant overtops the peasant of the English agricultural counties, and the French, Spanish, Italian peasantry of the rural districts.

The education now given to our boys in the schools and colleges of our modern towns has been described by the *Statesman* as "vicious"; we cannot endorse the adjective, when we look round on the splendid men who have passed through it, and on its general influence on the English-educated men of to-day. We are, however, obliged to admit that the ever-increasing officialising of our schools and colleges, the division of the Education Services, the overcrowding of the curricula, the frequent and severe examinations, the separation of foreign and Indian teachers, the modern method of the English professor, who comes into the class-room, lectures, and vanishes—to spend his leisure among his compatriots—all these things have injured English education in India. The products of the present system are not as well educated nor as cultured as were their fathers and grandfathers. They are overloaded with useless learning, and under-equipped with useful knowledge. The possessor of the S.S.L.C. may be able to write a grandiloquent essay of platitudes, clothed in high-sounding phrases—often inappropriate—but he cannot write an ordinary English letter. He is taught to begin a letter, applying for an appointment of perhaps Rs. 15 a month, with repulsively cringing phrases, such as "with due

respect and humble submission"—phrases which corrode his manhood, and turn him from a man into a slave. I have had such letters by the hundred, but no custom stales the revolt aroused by the miserable subserviency of the phrase.

The Indian lad, forced into a demoralising submission, bidden to show the traditional signs of reverence to the Guru, and exhorted to feel that reverence for his modern professor, tends either to hypocrisy or rebellion. Both attitudes are destructive. Is it possible for the foreign professor, as he usually is, to be regarded as a Guru by the Indian youth? To re-establish the old traditions, it is necessary to re-create the old Guru. He was of the same race as his pupil and of the same religion; the teaching of that religion and the living it was the foundation of the old reverence. The Guru lived with his pupils round him, ate with them, worshipped with them, cared for their morals as well as for their learning; he taught them as a sacred duty; he gave them everything, and took nothing from them, until, at the end of the long period of teaching, a gift from the parents, such as they could afford, was laid at the Guru's feet, when they received back, as a man, the child they had given over to him long years before. Out of this relation grew Indian educational traditions.

But in what way can the English Professor represent to his students the ancient Guru? He belongs to another race and another religion. He lives apart from those he teaches, and leads the ordinary English life, absolutely different from the life of his pupils. He eats meat, he drinks wine and spirits, he smokes, he dances, he plays cards; he is in no way to blame; it is the way of his race, but it is not the way of the Indian Guru, and he arouses no reverence in the minds of his pupils. They look, for the most part, on meat-eating as a sign of inferiority, on wine and spirit drinking as sinful and offensive, on smoking as a habit unbecoming a teacher, on dancing as degrading and unfit for a man, on playing cards as frivolous and unworthy. The professor quite naturally despises their opinions, but there the opinions are, and they make him impossible as a Guru. They are afraid of him, but they cannot reverence him. Then again, he is highly paid for his teaching, and they are rigorously taxed with fees that entail on their manhood a heavy burden of debt. The Guru gave learning freely, and bore the cost of their education. How can the old traditions survive on one side, when they are not regarded on the other? Alien in race, alien in religion, alien in ways of living, in habits and customs, how shall the English professor be regarded as a Guru?

This does not prevent his being regarded with affection and respect, nor prevent his pupils from being loving, docile and obedient, if he be learned, sympathetic and kind. But if he treats them as inferiors, calls them names, only meets them in the class-rooms, shares none of their interests and cares not for their opinions, then they inevitably look on him as a teaching machine, and regard him with the indifference with which he regards them. The Indian boy is so affectionate, and is so surprised at being treated affectionately by an Englishman, that he responds to any kindness and courtesy with an eager gratitude which is at once pathetic and touching. If an English school-boy of 18 or 19, in the highest form, were treated as Indian boys of that age are sometimes treated here, if he were called insulting names, if he were flogged, if he were treated as a social inferior, it is not the boys who would be blamed in England, but the masters; the newspapers would be filled with indignant articles, and all the parents would remove their sons. Here public opinion goes for nothing, and men, who were brought up in "the atmosphere of inferiority" and undue submission in school in their boyhood, lack the courage to resist injustice in their manhood. The "boy is the father of the man," and Anglo-Indian papers naturally clamour for his submissiveness under every provocation.

The Theosophical Educational Trust was founded to carry on the traditions of the Central Hindu College, Benares, where Englishmen and Indians worked together on equal terms, where love not fear controlled, where mutual courtesy and respect were the rule of life, where independence was wedded to good manners, where the Englishman was loved as much as the Indian, where patriotism walked hand in hand with loyalty, and where T. R. H. the Prince and Princess of Wales needed no soldiers and no police to guard them, but were guarded by the boys themselves. That is the tradition the T. E. Trust embodies, and it is trying to revive all that was best in the old relations between Guru and pupil, in a form adapted to modern times.

Let us consider the old-time conditions that we have noted, and see how far we can reproduce them in their essentials in modern days. Of old, the Guru and his pupil were (a) of one race and (b) of one religion. In modern days the inhabitants of India are of different races, of different religions, and it is above all things necessary to the prosperity and peace of the country that these races and religions should live together in amity and comradeship; ought this comradeship to begin in the school? The answer to this will largely depend on the answer to another question: Can boys of different faiths

be well instructed in their own religion and be devoted to it, if they are living with boys of other faiths? If this be possible, then will not the school and college which contains boys and young men of different religions be a better Nation-builder than those which are confined to students of one religion?

(a) The adaptation of the ancient ideal to modern conditions, attempted by the T. E. Trust in the matter of race, is to draw the Principals, Professors, Head Masters and Masters from different races, choosing the best men, irrespective of race, and giving them the positions best suited to them without regard to the colour of their skin. This is modified in each country by selecting by far the largest number from the natives of the country, in order that the National character of the schools and colleges may be preserved, the National traditions revered, and the National spirit fostered. But I may now confine myself to India. Here the overwhelming bulk of the teaching staff must be Indian, and only such foreigners must be employed who are sympathetic with Indian culture, who are fond of associating intimately with Indians, who will encourage Patriotism, who are without the antagonism of race, and who will obey an Indian as readily as an Englishman, if the former be in a superior position.

By such close association we create the spirit of love and reverence towards their teachers in our students, and we restore the old atmosphere of affection, respect, and confidence. We eliminate race arrogance on one side and therefore race rebellion on the other, and the racial difference is forgotten and an atmosphere of mutual trust and good-feeling fills the schools and colleges under the control of the Trust. Teachers and pupils associate closely, in the class-rooms, in the playing-fields, in the homes. They are friends with common interests, common studies, common pleasures. The lads come to them in their difficulties, they seek their help when the troubles of youth beset them, sure of sympathy and loving wise advice; they ask from them explanations of their often crude political problems, and are insensibly guided away from harmful extravagances, and their feet are set in the right way. Warm sympathy with their Patriotism and with their budding consciousness of Nationality make it easy to save them from evil ways, while the respect shown to their feelings and their sensitive self-respect and dignity anticipates and smooths away any possible friction. They are not fretted by continual curbing, nor shut in within themselves to eat their hearts out in bewilderment and hopelessness, and the result is that they readily submit to the necessary limitations imposed. If they feel a grievance, they speak it out,

THE THEOSOPHICAL EDUCATIONAL
ABSTRACT OF ADYAR TRUST FUND

EXPENDITURE	Rs.	A.	P.	Rs.	A.	P.
TO PAYMENTS DURING THE YEAR 1915-16:						
„ Madanapalle College	20,479	5	3			
„ „ Girls' School	1,100	0	0			
„ Proddutur	7,365	0	0			
„ Benares Boys' School	2,800	0	0			
„ „ Girls' School	900	0	0			
„ Shri Dandapani School, Palni	1,479	2	3			
„ Kumbhakonam Girls' School	5,000	0	0			
„ Vayalpad Boys' School	2,048	7	7			
„ „ Girls' School	496	4	0			
„ Siddappah School, Madanapalle	503	5	0			
„ Sanskrit School, Bellary	240	0	0			
„ Secretarial and Office Expenses	3,260	1	9	45,671	9	10
TO BALANCE TO NEW ACCOUNT:						
Account Madanapalle Endowment...	5,128	3	1			
„ Proddutur	4,292	2	0			
„ Palni	85	1	9			
„ Madanapalle Girls' School	1,511	12	9			
„ Ootacamund	40	0	0			
„ General Use	1,183	9	6	12,240	13	1
Total ...				57,912	6	11

ADYAR,
31st March, 1916. }

A. SCHWARZ,
Hon. Treasurer.

TRUST:

FROM 1ST APRIL, 1915, TO 31ST MARCH, 1916

INCOME				Rs.	A.	P.	Rs.	A.	P.
BY BALANCE ON 1ST APRIL, 1915 :									
Acct. Madanapalle Endowment ...	...			5,128	3	1			
„ Proddutur ...	...			11,657	2	0			
„ Palni... ..	...			1,564	4	0			
„ Kumbhakonam... ..	...			150	0	0			
„ General Use ... ..	...			10,194	3	1	28,693	12	2
BY DONATIONS AND SUBSCRIPTIONS IN 1915-16:									
Acct. Madanapalle College ...	...			17,712	2	9			
„ „ Girls' School... ..	...			2,811	12	9			
„ Vayalpad Boys' School ...	...			510	0	0			
„ Bellary Sanskrit School ...	...			115	0	0			
„ Ootacamund ... ..	...			40	0	0			
„ General Use ... ..	...			8,229	11	3	29,218	10	9
Total ...							57,912	6	11

Audited and found correct:

(SD.) P. R. LAKSHMANRAM,

Govt. Diplomat in Commerce and Gold Medallist,

Qualified Accountant and Auditor.

ASSETS OF THE THEOSOPHICAL EDUCATIONAL

						Land and Buildings		
						Rs.	A.	P.
Madanapalle College	...	...	...	...	...	47,000	0	0
„ Girls' School	...	...	...	...	...	1,100	0	0
Proddutur „	...	...	...	...	...	8,840	0	0
Benares Boys' School	...	...	...	...	...	40,000	0	0
„ Girls' „	...	...	...	...	...	13,088	0	0
Cawnpore Theosophical School	...	...	...	...	...	4,500	0	0
Bhavnagar Sanatana Dharma School	...	...	...	...	...
Bankipore Anglo-Sanskrit	„	...	...	...	...	15,000	0	0
Madura Girls'	„	...	...	...	...	25,000	0	0
Kumbhakonam Girls'	„	...	...	...	...	2,416	0	0
Palni, Shri Dandapani	„	...	...	...	...
Bellary Samskrit	„	...	...	...	...
Vayalpad Boys'	„	...	...	...	...	3,000	0	0
„ Girls'	„	...	...	...	...	175	0	0
Siddappah	„	...	...	...	...	3,000	0	0
Gorakhpur Girls'	„	...	...	...	...
With Treasurer T.E.T., Adyar	...	...	...	...	...
„ „ acct. Madanapalle Endowment	...	...	...	...	...
Total ...						1,63,119	0	0

ADYAR,

31st March, 1916.

A. SCHWARZ,

Treasurer, Theosophical Educational Trust.

TRUST PER 31st MARCH, 1916

Furniture and Apparatus			Library			Endowment			Cash Bank			Total		
Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
15,500	0	0	4,000	0	0				1,681	9	6	68,181	9	6
												1,100	0	0
3,000	0	0	800	0	0				786	4	6	13,426	4	6
4,809	14	7	3,500	0	0				506	6	1	48,816	4	8
500	0	0	110	0	0				4,148	12	0	17,846	12	0
23,076	0	2	1,838	4	0				618	11	10	30,033	0	0
1,850	0	0	1,250	0	0				16	0	4	3,116	0	4
2,000	0	0	2,000	0	0				6,746	0	0	25,746	0	0
1,000	0	0	150	0	0	4,447	0	8	1,454	2	10	32,051	3	6
885	0	0	80	0	0				5,078	8	5	8,459	8	5
927	0	0	369	12	0				76	5	3	1,373	1	3
40	0	0							25	4	9	65	4	9
250	0	0	200	0	0				210	5	0	3,660	5	0
175	0	0	50	0	0				23	0	11	423	0	11
10	0	0							152	0	2	3,162	0	2
260	0	0										260	0	0
									7,112	10	0	7,112	10	0
						5,128	3	1				5,128	3	1
54,282	14	9	14,348	0	0	9,575	3	9	28,636	1	7	2,69,961	4	1

OLCOTT PANCHAMA FREE SCHOOLS, ADYAR, MADRAS

ASSETS :						Rs.	A.	P.
Land and Buildings	...	...	...	...	...	2,534	8	0
Furniture and Apparatus	...	...	...	...	...	500	0	0
Endowment	...	...	...	...	...	29,719	14	0
Food Endowment Fund	...	...	...	...	...	340	7	11
Cash and Bank	...	...	...	...	...	3,048	6	7
Total						36,143	4	6
INCOME AND DISBURSEMENT ACCOUNT								
INCOME								
Balance on 1st April, 1915	...	...	...	...	...	3,509	13	6
Donations	...	...	...	...	...	1,429	14	6
Grants-in-aid	...	...	...	...	...	3,436	0	0
Interest on Capital, etc.	...	...	...	...	...	1,086	15	0
Total						9,462	11	0
Less Expenditure	8,758	13	9
Balance to new Account	703	13	3

ADYAR,
31st March, 1916.

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A. SCHWARZ,
Secretary—Treasurer.

